

## Reform Congregation Presidents To Discuss Limiting Size, Attendance And Whether Religion Must Take A Vacation

CINCINNATI — Congregational presidents from over fifty communities in the United States will attend the first Conference of Presidents of congregations affiliated with the Union of American Hebrew Congregations to be held here Saturday and Sunday. The meetings are being held in connection with the graduation exercises at the Hebrew Union College on

Saturday afternoon, and the testimonial dinner to Dr. Julian Morgenstern on Saturday evening on the occasion of his retirement as president of the Hebrew Union College.

At their business meetings on Sunday, the congregational Presidents will discuss among other subjects those of temple attendance, the limiting of the size of the congregations and whether religion must take a vacation.

## U. S. Jewish Groups Not To Get Hearings

LAKE SUCCESS — The petition of the Jewish Agency for liaison status with the UN inquiry committee on Palestine was to have been decided yesterday when the remaining six members of the 11-nation body were supposed to have attended.

Only five nations were present Monday when the committee

met behind closed doors to pass on twenty-five questions which Trygve Lie submitted.

The committee will make no decisions except at public meetings.

Doctor Jose Brilej of Yugoslavia, indicated he'll insist that the committee visit the DP camps. He said that the "Yugoslav government has no intention of prejudging the question of Jewish immigration into Palestine," but "without question any serious search for facts must include both the DP camps and Palestine together."

The committee will leave June 2 for Palestine and U. S. Jewish organizations will probably have to submit their views in writing.

## Michigan Ruling Stops 'Restricted' Use

LANSING, Mich.—Eugene F. Black, state attorney general, ruled this week that the Michigan Tourist council may not distribute or publish resort advertisements containing such words as "restricted," "restricted clientele," or "clientele selected."

"We think it a matter of general understanding and capable of proof that such terms are generally understood by the public to mean that the restrictions included under that general term are invoked against persons of certain color, race or creed," Black held.

He added that "advertising which is so understood by the public would appear to be within prohibition by statute."

In his ruling, Black cited a recent New York Supreme court decision that use of the words "selected clientele" in an advertisement was merely a disguise to hide discrimination against persons on the basis of race and color.

## Rabbi J. Folkman Offered Columbus Pulpit

COLUMBUS, O.—Rabbi Jerome Folkman, who has been serving in Grand Rapids, Mich., for the past several years, has been chosen spiritual leader of the Bryden Road Temple. If he accepts, he will assume his new duties, Sept. 1. Rabbi Samuel Gup served Temple Israel for 12 years until he returned to his native Mobile, Ala.

## Goldman Takes Careful Stand on Zionism

By HARRY CUSHING  
Jewish Post Staff Correspondent  
LOWELL, Mass.—Back to his desk in his homey law office on Merrimac street here, Frank Goldman, recently elected successor to the late Henry Monsky as president of B'nai B'rith, declared that he intends to follow in B'nai B'rith the public policies advocated by Monsky, who to him "was really a great man, and had some of the attributes of Lincoln."

"The problem of the displaced persons in Europe, the fight for the removal of the White Paper which is hindering settlement and development of Jewish life in Palestine, and for the admission of 100,000 Jews in Palestine, are very close to my heart," he stated. "I intend to do everything I can toward the solution of these matters."

## ADL Asks U.S. To Prosecute Anti-Semite Urging Murder of Jews

Jewish Telegraphic Agency  
CHATTANOOGA, Tenn.—The Anti-Defamation League of B'nai B'rith this week placed before the Federal attorney here a complaint against J. B. Stoner, notorious anti-Semite, for circulating from Chattanooga through the mails a leaflet inciting the murder of Jews.

Alexander F. Miller, Southern Regional Director of the Anti-Defamation League, made the complaint on the basis of a leaflet headed "Stoner Anti-Jewish Party," which the League charged violates Section 211 of the United States Criminal Code relating to "publications of indecent character." This statute makes it a crime to send through the mails printed matter inciting to murder or assassination.

### Says Stoner Went Too Far

Announcing the action taken by the Anti-Defamation League, Arnold Forster, head of the organization's Legal Division, pointed out that Stoner has gone one step beyond the activity of such anti-Semites as William Hunt Diederich, the internationally known sculptor, who was cleared on a criminal complaint last week in Federal Court here.

"While the Anti-Defamation League first traced the activities of Diederich," Forster said, "it made no request for criminal action against him since his actions were technically within the law. We felt, on the other hand, that men like Diederich must be socially ostracized in order to build a dam against the poison which they disseminate. Action such as that taken by the Institute of Arts and Letters to expel Diederich from its ranks achieves this result. Stoner, we believe, however, has violated the law in his most recent leaflet which he is circulating through the mails."

### Stoner Himself Unimportant

"Stoner himself is an erratic bigot who wields little influence and has no organization that might make his activities dangerous. He even was unacceptable to the Ku Klux Klan which

threw him out. But if such violations of the law are permitted to pass unchallenged, they will open the flood gates to similar abuses by the organized forces of bigotry that can result in murder and riot.

In its complaint, the League points out that in his anti-Semitic leaflet Stoner says that "the Jews are too evil to be allowed to live" and urges the enactment of a law "making it a criminal offense to be a Jew, punishable by death." The leaflet declares that "if our great and beloved America is to live, Jewry must die and the Jewish race must cease to exist."

A B'nai B'rith forest to serve the dual purpose of a center for the Jewish youth of Palestine and as a pilgrimage objective, which would ultimately bring thousands of Jewish youngsters to Palestine for extended visits, is among the projects now being undertaken by the Palestine District of B'nai B'rith.

## ORTHODOX RABBIS HOLD MEET AS DPS WED GERMAN GIRLS

Jewish World News Service

MUNICH—A decision to arrest or to stop entirely mixed marriages between Jewish DPs and German Frauleins in the American zone, by the suspension of extra food rations has been adopted by the Orthodox Rabbis at a special conference held here this week.

The conference was called specially to discuss the alarming

growth of these marriages. No specific causes could be advanced for the strange manifestation, but the fact of its alarming growth has been established beyond doubt.

After discussing the proposal to introduce the traditional "cherem" on all young men who marry German girls, the Rabbis adopted the proposal to appeal to the Jewish relief organizations to stop the extra food rations to couples of such marriages.

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## NO U.S. JEWISH LEADERS; WOULD LIMIT SPEECHES TO ONCE IN 5 YEARS

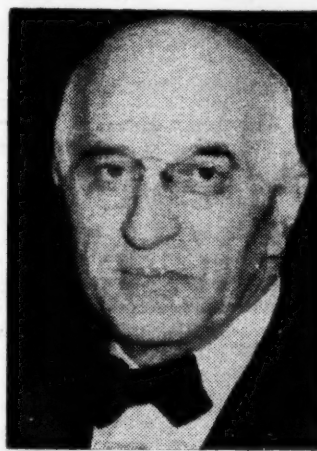
WINNIPEG—Declaring that there is not one single real Jewish leader in America, A. M. Shinbane, K.C., told an audience here that the Jewish leaders of America have been sugar-coating the facts for us for years, according to the Jewish Post of this city. Jews must learn to become adults, and the tragedy is that there is not a single real leader in American Jewry to help them, Mr. Shinbane said at the Hillel Recognition banquet.

Suggesting a five year plan for world Jewry, Mr. Shinbane lashed out at American Jewry for revering good speakers as leaders. "Usually, the reverse is true," he said.

When Great Britain was mistress of the seas, she could take criticism. So with the Jews today. If they return and regain the inner peace and greatness that were theirs when they were still the people of the Book, they too would learn to accept criticism properly. Today speakers fear to criticize Jews because Jews prefer not to face the truth.

Mr. Shinbane jokingly suggested that no speaker be allowed to speak more than once in five years.

## Dies Suddenly



RABBI MAX CURRICK

## Rabbi Max Currick Succumbs On Train

ERIE, Penna.—Dr. Max C. Currick, rabbi of Reform Jewry in Erie, and a national figure in religion circles, died suddenly on a train enroute from New York City, fatally stricken with a heart attack. Rabbi Currick had left Erie last week to attend the B'nai B'rith district convention in Atlantic City.

Rabbi Currick was president of the Central Conference of American Rabbis from 1937 to 1939.

## War On, Say Extremists, Till Deportations End

Jewish Telegraphic Agency

JERUSALEM—The blasting of the Ramleh railroad station, signaling the resumption of war on the British in Palestine, was in retaliation for the deportation of the immigrants who arrived Saturday aboard the Ghetto Fighter. The Sternists and Irgun have warned that "reprisals" would continue until the government ceased deporting immigrants.

## AGENCY TELLS WHY HAGANAH ORDERED TO ATTACK ARABS

Jewish Telegraphic Agency

JERUSALEM—The gun battle near Petach Tikvah in which the Haganah virtually wiped out an Arab robber band that had been molesting Jewish settlers, but lost one of its own members in the operation, was explained by a Jewish Agency spokesman. He said that while the Agency appreciated the dangers of precipitating Arab-Jewish strife, it could not allow attacks on Jews to continue, without encouraging Arab robbers and extremists to think that they could repeat the 1936 excesses without fear.

Police Not Doing Duty  
He pointed out further that the Arab population had suffered even more than the Jews from the depredations of the Arab bands, citing figures for April which revealed that 24 Arabs and two Jews were killed by the marauders and 24 Arabs and five Jews robbed.

The spokesman stressed that the police had taken no action to curb the bandits and charged that the authorities were extremely lenient with Arabs caught with arms in their possession. He asserted that one-day sentences had been imposed on Arabs carrying revolvers or rifles.

In a "communiqué" issued to the press, the Haganah stated that "several Arab robber gangs recently appeared in the Sharon area, attacking and killing Jews. The Haganah was compelled to find and root out these gangsters. Last night a Haganah unit discovered the gangsters in an Arab cafe on the highway near Petach Tikvah and gave battle, killing seven of the gangsters, including their chief, and wounding several others. The Haganah was compelled to undertake this action in order to clear the vicinity and make Jewish life safe, but the Haganah does not fight peaceful, law abiding Arabs."

### Arabs Retaliate Too

In retaliation for the Haganah attack on Arab robber bands last week, a band of Arabs attacked the Belkind House near Zichron Jacob but were repulsed by Jewish guards, who are reported to have inflicted injuries on the attackers. A Jewish labor camp near Gaza was raided about the same time and one laborer injured. There were also several incidents of Arabs stoning Jews in cafes.



# Jewish College Students Double Ratio of Population

WASHINGTON, D. C.—Jewish students constitute 8.2 per cent of the total enrollment in colleges and universities of the United States and Canada, according to preliminary findings of the Decennial Census of Jewish College Students. Total number of Jewish students is 266,275.

The percentage is based on enrollment of 1,565 schools out of 1,720, which makes the census 91 per cent complete. Additional returns are now being received, though they are expected to have a negligible effect on tabulation already made.

A similar census taken by the B'nai B'rith Research Bureau in 1935 indicated the Jewish propor-

tion to be 8.8 per cent in 1,511 schools out of 1,645 in the United States and Canada. The 1935 survey was 92 per cent complete.

The small decline in the proportion of Jewish students from 8.8 per cent to 8.2 per cent means that there are today about 7,500 fewer Jewish students than if the proportion had remained entirely stable, according to the directors of the current census, Max F. Baer and Robert Shostack, national director and assistant national director, respectively, of the B'nai B'rith Vocational Service Bureau, who made the census.

The small decline, they believe, is probably due to the effect of the G.I. Bill of Rights in stimulating

enrollment of non-Jewish students to a greater degree than Jewish students. Jewish students, they pointed out, have always been more college-minded than others.

Preliminary figures of the 1946 census indicate no change in the breakdown by sex among Jewish students, though the change has been substantial in the total enrollment. In 1935, men represented 57.2 per cent of total enrollment and women 42.8 per cent. In the new survey, men are up to 68.1 per cent, with women accounting for 31.9 per cent.

In 1935, 66.4 per cent of Jewish students were men and 33.6 per cent women. Figures for 1946 are 66.5 per cent and 33.5 per cent.

## Would Ban Lend-Lease To Palestine British

NEW YORK—Charging that Britain's use of American lend-lease equipment against the Jews of Palestine is contrary to the original purpose of the lend-lease agreement, the American Jewish Conference called upon the United States Government to take steps for the immediate removal of such material from the Holy Land.

In a letter addressed to Secretary of State Marshall, the Conference pointed out that lend-lease material, transferred by the United States to the British

Government for use against Axis powers, was now being turned against the Jews, who had contributed their full share to the common Allied victory. Among the Jews whom Britain is fighting with American lend-lease equipment, are a considerable number of American citizens, the Conference declared.

### Scotch Churches Hit Policy

LONDON — The British Government's policy on Palestine was severely criticized during the week-end by delegates to the Assembly of the Church of Scotland, which is meeting in Edinburgh.

## Minnesota Mourns Labor Lawyer's Death

DULUTH, Minn.—The sudden death of Henry Paull, 44, widely-loved labor leader, of a heart attack, has shocked his many friends in this part of the country.

Mr. Paull was foremost in his fight for the rights of labor, for the defense of democratic liberties. When dozens of farmers were arrested in Sisseton, S. D., in connection with farm evictions he successfully defended them. When two Negroes in Minneapolis were arrested for defending themselves against a lunch mob, he gave weeks of his time without compensation until they were freed.

He went into Michigan when vigilante gangs were clubbing lumberjacks and dynamiting their headquarters to defend their legal rights, and was kidnapped and beaten. His life was threatened, if he returned. He returned to get the first contract for the timberworkers. He was a warm friend of the poor, and his office was filled to overflowing at all times.

Marshall Gardner, playing with the Purdue tennis team, recently won his singles match with Ohio State.

## Between You And Me

By BORIS SMOLAR

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WITH THE United Nations inquiry commission scheduled to start its work next week, it can be predicted safely that it will not present a unified report to the September session of the General Assembly. . . . There will probably be a majority and a minority report. . . . Zionist leaders, though elated

### VIEWS ON PALESTINE

over Gromyko's declaration on the rights of the Jews to a state of their own, are nevertheless inclined to believe that the key to the solution of the Palestine problem lies in the hands of the United States. . . . Some of the leaders of the Jewish Agency consider Gromyko's statement too vague. . . . "Of course, he came out for a bi-national state," they argue, "but he was not specific as to the right of Jews to immigrate without restrictions into such a state". . . . "Yes, he also favored partition, but what kind of partition?"

With these questions in mind, some of the Zionist leaders feel that the voice of the United States at the U.N. session in September will count more than any other factor. . . . This opinion is especially strong among American Zionist leaders. . . . At the same time, the American members of the Jewish Agency consider Gromyko's statement as being of "tremendous political significance" quite apart from the fact that it constitutes a reversal of the Russian policy on the Palestine question. . . . They claim that Gromyko knocked the props out from under the argument usually advanced by the British Government and by officials of our own State Department that any pro-Jewish stand by the U. S. Government would drive the Arab states into Russia's arms. . . . After Gromyko's speech, they point out, it is no

longer possible for Mr. Bevin and some of the members of the State Department to conjure up the Russian bogey in order to frighten public opinion, which is clamoring for action on Palestine. . . .

RESPONSIBLE JEWISH organizations in the United States are being asked to clarify their attitude towards fund-raising "ads" which are being placed by groups who claim to support Jewish extremists in Palestine. . . . It is known that some of these "ads" have resulted in a flood of protests on the part of non-Jewish readers to the editors of the American newspapers in which they were published. . . . And these protests constitute no asset to the Jews of the United States. . . . While the State Department is refraining from taking action which the British Ambassador has urged against the organizations responsible for the "ads," a joint statement on the part of Zionist and non-Zionist groups, speaking in behalf of American Jewry, is expected. . . . There is a heavy betting among the members of the Zionist Organization of America as to who is going to be its next president. . . . And the majority consider Dr. Emanuel Neumann the best bet. . . . Especially since Dr. Abba Hillel Silver is campaigning for him. . . . It seems that there is not much love lost between the Hadassah leaders and the leaders of the Z.O.A. . . . This can be gathered from the behind-the-scenes manipulations of some of the Hadassah leaders to prevent Dr. Silver from being the principal speaker at the United Nations last month. . . . Other indications to this effect can be seen in a report by Mrs. Rose Halperin to the Hadassah executive, whom she represents at the Jewish Agency. . . .

### PENNSYLVANIA



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Parent or Guardian \_\_\_\_\_

Signed \_\_\_\_\_

Big Eagle has a limited capacity. It will pay to register early. No registration can be accepted without a \$10.00 deposit for each period. Mail application to Kirshbaum Center, 2314 North Meridian St., Indianapolis 8, Ind.

\$22.50 per week for residents of Marion County, Indiana, and \$30.00 per week for non-residents.

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## 3 Bishops Urge Support For Hollywood Drive

LOS ANGELES—Nearly three million dollars were raised since April 30, toward the \$8,500,000 quota of the United Jewish Appeal. The fund attracted the attention of practically every civic and philanthropic institution of this city. Last week a proclamation was issued and signed by Methodist Bishop James C. Baker, Episcopal Bishop W. Bertrand Stevens, Catholic Auxiliary Bishop Joseph T. McGucken, Rev. E. C. Farnham, Executive Secretary of the Church Federation of Los Angeles, and Rabbi Edgar F. Magnin, of Wilshire Boulevard Temple.

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The Jewish Post



# Agency Does Not Approve Partition. Say Silver Criticizing Ben Gurion

## WOULD YOU DO WHAT THIS FARMER, WHO ISN'T JEWISH, HAD TO BEG TO DO?

Jewish Telegraphic Agency

NEW YORK—Puzzled by reports from Palestine of David Ben Gurion's advocacy of the partitioning of Palestine into a Jewish state and continuation of the British mandate in the remainder of the country, Dr. Abba Hillel Silver, chairman of the American branch of the Jewish Agency and head of the American Zionist Emergency Council, issued a statement emphasizing that the Jewish Agency "has never approved any such proposal." The statement reads:

"Numerous inquiries have reached me concerning press reports of a statement attributed to David Ben Gurion, chairman of the executive of the Jewish Agency in Jerusalem, favoring the establishment of a Jewish state in those parts of Palestine that have been settled by Jews as well as the Negev, and continuation of the Mandate in the sections which Jews have not colonized.

"I find it difficult to credit these reports inasmuch as the executive of the Jewish Agency has never approved any such proposal, nor has the executive any authority to do so. The case of the Jewish Agency was officially presented by its representatives, including Mr. Ben Gurion, at the recent special session of the United Nations. There has been no change in policy since then. The same case, more fully documented, will undoubtedly be presented to the committee of inquiry of the United Nations unless the General Council of the movement should prescribe a different course.

"Our movement has taken no position favoring either partition or bi-nationalism. If the committee of inquiry should propose these or any other solutions, our movement will have full opportunity to consider them and determine its attitude. It would be regrettable to have the situation made more difficult now by confusing versions of our position. We stand and will continue to stand upon the full Zionist program as adopted by the Zionist Congress at Basle, and as subsequently re-affirmed by the executive of the Jewish Agency at its recent plenary session in Jerusalem."

### Truman, Papers Hail Forward's 50 Years

NEW YORK—The "unique and distinguished place" which the Jewish Daily Forward occupies in American journalism was emphasized by President Truman in a message sent on the occasion of the 50th anniversary of that newspaper celebrated this week at Madison Square Garden.

The message, addressed to Abraham Sahan, editor-in-chief of the Jewish Daily Forward, also stated that the Forward had made itself "an important factor in our American scheme of things." It hailed Cahan as the oldest active newspaper editor in the United States.

Arthur Hays Sulzberger, publisher of the New York Times, and T. O. Thackrey, editor of the New York Post, were among the representatives of the American press who sent congratulations. The New York Times and the New York Herald-Tribune carried editorials lauding the role of the Jewish Daily Forward in Jewish life in the United States and in the Americanization of Jewish immigrants.

### HIMMLER AIDE MASQUERADES AS DP; IS NABBED; WAS ON JEWISH COMMITTEE

Jewish Telegraphic Agency

WARSAW—Herbert Gohart, a special agent of Gestapo chief Heinrich Himmler, under whose direction the Yiddish Scientific Institute in Vienna was liquidated, has been captured in Lubeck, in the British zone of Germany, it was reported this week.

Gohart, who speaks fluent Hebrew and Yiddish, was masquerading as a Jewish DP. At the time of his arrest he was a member of the Jewish Committee in Lubeck. His identity was disclosed to the Jewish Historical Committee in Lodz, which notified Polish officials in Berlin. The latter communicated with the British authorities, who ordered Gohart's arrest. He will be tried in Poland.

Gohart was responsible for the removal from Vilna and the subsequent destruction of many valuable Jewish manuscripts. He also turned over to the Gestapo Neah Prilucki and other YIVO staff members, all of whom were murdered.



Homer L. Berninger, 48-year-old farmer from Bloomsburg, Pa., this week contributed his life-savings—\$500—to the United Jewish Appeal.

Special

NEW YORK—Homer L. Berninger, 48-year-old farmer from Bloomsburg, Pa., has been saving his pennies, dimes and dollars since 1939 to buy a second-hand automobile. Saving on a \$12.50-a-week income, with a two-year interruption for service with the Sea-Bees in the Pacific, is a slow, tedious procedure and it wasn't until last week that Berninger reached his goal—\$500.

Berninger watched the Wilkes-Barre newspapers for the best buys in used cars. He didn't want anything special or fancy—just a plain, ordinary jalopy which would make his farming chores easier.

**THE OTHER DAY** Berninger saw something in the papers that bothered him. It was a report of the suffering and homelessness two years after the end of the war of 1,500,000 men, women and children who were the first victims of oppression and tyranny in Europe. Berninger is not Jewish but having lived and fought through a bloody war for peace and security, he feels strongly about the needless suffering of any people anywhere.

The more Berninger thought about the situation, the more he felt that he had to do something about it. In his mind he weighed his own personal need for an automobile against the need of the Jewish survivors for food and clothing and medical supplies. Berninger made up his mind and went to see Charles Weissman, Campaign Chairman of the Wyoming Valley Jewish Committee drive in behalf of the United Jewish Appeal.

**WEISSMAN** was reluctant to accept Berninger's life's savings. "Keep some of it for yourself," he advised. "Give half of it." Berninger persisted. "Don't worry about me," he replied. "I can work and take care of myself. I couldn't live with myself if I didn't do something to help these poor people."

So Berninger contributed the entire \$500 to the United Jewish Appeal. Farmer Berninger came to a Big Gifts meeting in Wilkes-Barre and told the small group of leaders about his contribution. As a result the group which gave \$33,000 last year contributed \$33,000 to the 1947 drive. Many gave extra gifts in Berninger's honor.

J. W. Wunsch, consulting engineer, has been elected president of the American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine. Mr. Wunsch is president of the Silent Hoist and Crane Co. of Brooklyn.

### SWEDISH JEWS WOULDN'T SAVE RIGA LEADERS, RABBI CHARGES

Special

LONDON—The charge that Jews of Sweden refused to acquiesce in the admission of Jews from Europe during the war after the government was willing to accept them was made in Jerusalem by Rabbi Mordecai Nurok, according to The Jewish Chronicle this week.

Rabbi Nurok, formerly of Riga, Latvia, said the Swedish Jews had told the government "no" because they feared "large-scale anti-Semitism." Swedish Minister M. Niestrom confirmed the charge and made the same statement in the Swedish Riksdag, Rabbi Nurok said.

A particularly shameful act, charged by Dr. Nurok, was the refusal by communal leaders in Stockholm to take responsibility, as requested by the Swedish Government, for the admission of 50 leading Jewish inhabitants of Riga, including Professor Simon Dubnow, the famous historian, in transit to Palestine.

The Soviet occupation authorities agreed to permit 50, including Dr. Dubnow, to leave and M. Storch, one of the Riga Jewish leaders, sought the permission of the Stockholm Jewish leaders for the temporary sojourn of these people. The Swedish Government expressed readiness if the Stockholm community would guarantee that these people would not remain. M. Storch then spoke to the President of the community, but the latter refused to intervene on the ground that he was not certain these people would in fact eventually leave.

Dr. Dubnow lost his life when the Germans invaded Latvia.



### HUC to Give Honorary Degrees To 5 Saturday

Honorary degrees will be conferred by Hebrew Union College, Cincinnati, on the above five men at commencement exercises Saturday, May 31. They are (left to right) Rabbi Albert G. Minda, Rabbi Samuel Schwartz, Dr. Erwin R. Goodenough of Yale University; Dr. Julian Morgenstern, and Rabbi Harry J. Stern.

347 Embark for Palestine

Jewish Telegraphic Agency

PARIS — Three hundred and forty-seven Jewish refugees left Marseille for Palestine this week,

aboard the liner Providence. The emigrants came from the British zone of Germany and are being admitted to Palestine under the regular monthly quota.

### See British Stopping Irrigation of Land

Jewish Telegraphic Agency

JERUSALEM — The government is about to enact legislation similar in its throttling effects on Jewish development in Palestine to the White Paper of 1939, it was learned here.

The new legislation would restrict the extraction of and the use of Palestinian water resources. As in the case of immigration and land sales, the Jews would be most affected by the proposed legislation. Water is vital to Jewish land reclamation projects, which greatly exceed any government or Arab endeavors in this field.

### ALL MAJOR WORLD JEWISH GROUPS UNITE IN NEW YORK FOR PEACE TALKS

Special

NEW YORK—Ten major world Jewish organizations, nine of which collaborated at the Paris Peace Conference, have resumed consultations in New York for the purpose of working out common proposals in connection with the Austrian settlement and the German peace treaty.

The organizations participating are: Agudas Israel World Organization, Alliance Israelite Universelle, Conseil Représentatif des Juifs de France, American Jewish Committee, American Jewish Conference, Anglo-Jewish Association, Board of Deputies of British Jews, South African Jewish Board of Deputies, Council for the Protection of Rights and Interests of Jews from Germany, and World Jewish Congress.

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## JEWS IN SPORTS

## Flatbush Jewish Fans 'Adopt' Jackie Robinson, Negro Rookie

J.T.A. Sports Editor

JEWISH baseball fans in Flatbush are keeping a wary eye open watching the progress of Jackie Robinson, Negro first baseman with the Brooklyn Dodgers. Since the Brooks do not have a Jewish player on the roster, the many Jewish inhabitants of the batty baseball borough, have more or less adopted the colored lad. His every movement on the field and at bat are applauded by the fans who are predominantly of Jewish extraction.

Robinson has been finding the going rather tough in more ways than one. In addition to making the grade as a player the colored lad has to break ground for his race. As yet, he has not been accepted by members of the league, not even by his own team mates. According to Jackie the only player in the whole loop who has extended a welcome hand is our old friend Hank Greenberg.



In a recent game between the Dodgers and Pirates in Pittsburgh, these two first basemen collided. Returning to the field after the inning was completed, Greenberg remarked to Robinson: "I forgot to ask you whether or not you were hurt on that play." Robbie assured Hank that he was O.K. Greenie then remarked, "stay in there, you are doing fine, keep your chin up." These

were the first words of encouragement Robinson had heard since the beginning of the season. He told newspaper men: "I always knew Mr. Greenberg was a gentleman. Class always tells."

GREENBERG, of course knows what it is to be a member of a minority group in organized baseball. Baseball players as a group aren't the 'nicest gentlemen in the world. The majority of them are crude, uncultured, and bigoted. Greenberg has found that out and knows that young Robinson is finding it out in even harsher terms.

Recently, Hank stepped out of the batters box after a strike was called against him, and remonstrated with the umpire behind the plate. His majesty the ump, blistered Greenberg to the effect that no newcomer from the American League was going to tell a National League umpire how to call balls and strikes. Hank in his gentlemanly manner, replied, "Now just a second, please, I just thought that pitch was in the ball zone and merely wanted your honest opinion as to whether or not that pitch was a strike." Of course the arbiter had the last word and the home run slugger had to abide by the official's decision.

New honors have been accorded Greenberg and they are not in the baseball field. At a recent gabfest, Mrs. Billy Rose, and Mrs. Quentin Reynolds selected the ten most handsome men in the country and included the soft spoken Pirate slugger.

GEORGE JESSEL will serve as master of cere-

monies at the soccer game between the Hapoel eleven and the Los Angeles All-Stars.

BERNIE MAYER showed the true meaning of school spirit at the recent Metropolitan Track Games conducted by New York colleges in the Tri-Borough Stadium at Randalls Island. Since N.Y.U. was rated a heavy favorite Bernie begged off from his specialties, the shot put and discus events. He was recuperating from a siege of virus pneumonia and attended the track meet only to cheer his teammates along and sop up the rays of Old Man Sol. When Manhattan College began to threaten N.Y.U.'s lead Mayer walked over to the shot put circle and announced his entry.

Standing in his street clothes Bernie only took two heaves. On the first toss he fouled. Winding up again the giant weight thrower tossed the iron ball over 51 feet, good enough to give N.Y.U. another first. Stepping from the shot put circle to the discus circle, Bernie whirled around and heaved the platter farther than all the other competitors for another first place. His mates took over from that point and galloped away with the majority of the remaining track and field events.

Irving Mondschein helped the N.Y.U. cause along by taking first place honors in the high jump and broad jump as well as placing in the pole vault. Both of these lads are sure fire bets for the 1948 Olympics.

## BIBLE IN HEBREW FOR BLIND AVAILABLE FOR FIRST TIME

Special

CLEVELAND—For the first time in history the Bible has been made available in the original Hebrew for the blind. The historical task of rendering the Scriptures into the Braille code was performed by Mrs. Harry Cole, a member of the Euclid Avenue Temple Sisterhood.

Over the past decade, Sisterhood members have transcribed numerous books, journals, and articles into Braille and the products of their work are to be found in the Public Library of Cleveland and in other libraries throughout the country.

Mrs. Cole, a former religious school teacher at the Euclid Avenue Temple, has devoted a great portion of her time to the tedious work of Braille which is done by a typewriter-like machine. Her achievements have won national fame.

The Braille text has been published by the Jewish Braille Institute of America.

## DAR Wants Doors Closed

WASHINGTON — The Daughters of the American Revolution, holding their 56th Continental Congress here, unanimously adopted a resolution calling upon Congress to retain the present immigration quota system adopted in 1924.

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## Levinthal May Succeed Bernstein as DP Aide

Jewish Telegraphic Agency

MUNICH—While the Army's plans to remove 3,500 displaced Jews from the Zellsheim Camp, near Frankfurt, is being held up pending the return of Rabbi Philip Bernstein from the United States, according to reports here, Rabbi Bernstein will resign shortly after his return and may be succeeded by Judge Louis Levinthal, of Philadelphia, a former president of the Zionist Organization of America.

Chaplain Herbert Friedman, Bernstein's assistant, left for the U. S. this week. He is scheduled to leave the army and resume a congregational post in Denver.

## Banquet To Mark Hadoar Jubilee Issue

Special

NEW YORK—Publication of the Jubilee number of the "Hadoar," the only Hebrew national weekly in the world outside of Palestine, will be celebrated by a banquet on June 5 here. Similar celebrations will take place in other cities.

The Jubilee issue of the "Hadoar" contains 272 pages of literary and scientific material beautifully illustrated.

## Paper Hits Protocols' Printing

Jewish Telegraphic Agency

MONTREAL — The Canadian Register, the semi-official organ of the English speaking diocese of the Catholic Church in Montreal, has strongly attacked the Social Credit Party for reprinting in its magazine "Vers De-main," the forged Protocols of Zion.



## Rabbis To Discuss Modern Prayer

Rabbi Louis I. Newman of New York and Professor Abraham Cronbach of the Hebrew Union College, Cincinnati, will present papers on "Prayer in Our Times" at the fifty-eighth annual convention of the Central Conference of American Rabbis, it was announced by Dr. Abraham J. Feldman of Hartford, convention program chairman and vice-president of the CCAR. The convention, to be held in Montreal, will open on Tuesday evening, June 24, with the presidential address of Dr. Abba Hillel Silver of Cleveland.

## Only Half of '47 Visas Used; Blame British

Jewish Telegraphic Agency

LONDON — Little more than one-half the number of immigrants authorized to enter Palestine during the first four months of this year were actually admitted, Zionist quarters here indicated.

These sources pointed out that somewhat under 3,500 Jews were admitted although the quota amounted to 6,000. They emphasized that this was not the fault of the Jewish Agency which distributed those certificates allotted to it, but of the Palestine Government which has draped miles of red tape over the immigration problem.

## Hadassah Told 2000 Children On Cyprus

Jewish Telegraphic Agency

NEW YORK—A "city of Jewish children," about 2,000 in number, is imprisoned behind barbed wire in Cyprus detention camps to which the British Government has been sending Jews attempting to enter Palestine, it was reported at an emergency conference called by Hadassah at Hotel Pierre. Unless they are removed at once, they will constitute a "lost generation of Jewish youth," 300 district chairmen of the organization were told.

## Brickner on Message of Israel

Special

CLEVELAND—Dr. Barnett R. Brickner, Rabbi of the Euclid Avenue Temple, will be the speaker on the "Message of Israel" each Sunday morning during the month of June over the American Broadcasting Corporation network each Sunday morning at 10 a.m.

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## Third in a Series

# 1200 Jewish Students at USC, But Most Live Away From Campus

The following article is the third in a series written by qualified men on the campuses of leading universities of the nation on the subject, "How Jewish are the Jewish Students of —?" Mr. Fisch is a junior in the school of Letters, Arts, and Sciences, majoring in radio. He is the son of Mr. and Mrs. M. W. Fisch, Ft. Wayne, Ind.

AS with so many other colleges centered in a large city, the University of Southern California caters to a student body that primarily resides in the urban area in which it is located. Situated near the heart of Los Angeles, the world's most widespread city, U.S.C.'s students lead a life far from the conception of the average college routine. The great majority of students go to the campus as most men go to their office. School is a business to these people, and many of them travel 50-100 miles each day in going to and from their business of securing an education.

To be able, then, to sit down and definitely state just how Jewish are Jewish students at U.S.C. is out of the question. Of course there are activities and organizations on campus that are for Jewish students and I will describe their work; but the campus groups serve only some, while the Los Angeles Jewish Community serves nearly all the students. The statistics presented concerning the campus groups are factual, while figures on outside-of-campus activities are estimates.

THE UNIVERSITY of Southern California is a privately-endowed University with a student body of approximately 15,000, not including night school and extensions. The Jewish students on campus, those who have indicated their religion on registration cards, number nearly 1200. This figure represents 8% of the total enrollment, and shows a new 100% increase over the percentage of Jewish students enrolled in pre-war years. The University male-female ratio is better than 3 to 1, the stronger sex predominating; there appears no differentiation in this ratio among the Jewish students. There are 12 fraternal, social, and honorary organizations serving the Jewish students exclusively, averaging an estimated 45 members each.

A Hillel foundation is one of this number and serves the largest number of any single organization. It serves several hundred students, and is sponsored by the Los Angeles Jewish Community Council and the West Coast B'nai B'rith lodges and auxiliaries. The U.S.C. Hillel Council is located in a 5-room bungalow; it offers facilities for social room, library, staff office, kitchen, outdoor patio and director's study. With a professional staff of 3, including the Rabbi, the Hillel unit operates an extensive program, serving many varying tastes. At present the group is conducting a drive to raise \$75,000 toward the building of complete new facilities, as the present home is inadequate to serve the increased number of members.

WITHIN HILLEL are students with all concepts of Judaism: From the individual who is born Jewish, but has no beliefs whatsoever, to the extreme orthodox.

The services conducted on Friday Evening have been arranged to meet the wishes of the participating students, thus combining religious tradition with all the features of Oneg Shabbat. The attendance at services average 40 persons, most of whom also take part in the social that follows. Rabbi and students work out and present the services jointly. There was, in the past, a Zionist organization that served a few dozen students, but since 1945, interest has tapered off somewhat. The Zionist group was organized through Hillel, and advised by its Rabbi, and is again showing signs of renewed activity. The Hillel group is the recognized Jewish group on campus and joins with other groups to present inter-faith meetings. The Hillel organization is the most representative, active, and well-directed Jewish group on the Southern California Campus.

The four fraternities and two sororities on campus have no religious activities whatsoever. However, through a policy of cooperation with Hillel, many of the fraternity and sorority members participate in Jewish activities. While, in some instances, a certain amount of resistance must be overcome, there appear to be signs of a growing interest in religious activities. Last spring a leading fraternity house was the scene of a KKK cross burning and house defacement. The incident roused members of the ministry, faculty, and large numbers of the student body to active defense.

WITH ONLY ONE STUDENT out of every twelve living in the immediate vicinity of the campus, there isn't the interdependent life associated with college campuses in small towns. The life of the Southern California student in general is a life as a citizen of Los Angeles rather than one revolving around University Park. When classes are over, the majority of students leave the University area, not to return until their next regularly scheduled classes.

It is evident that, because of the nature of student life at the University of Southern California, it is impossible to give an account of the activities of the students other than those centered on campus. The Jewish activities and organizations on campus have been mentioned, but these serve a small number. Although it is certain that most all Jewish students take part in some activity with others of their own religion, there are no figures to list just what organizations students belong to and in what numbers they do. My own impression is that one-fourth of the Jewish students are active members of local synagogues either

## Gutstadt Gets Long Leave; Epstein Heads ADL



RICHARD E. GUTSTADT

Jewish Telegraphic Agency

NEW YORK—Richard E. Gutstadt was granted an extended leave and New York State Supreme Court Justice Meir Steinbrink has been elected to a full term as national chairman of the Anti-Defamation League of B'nai B'rith, it was announced here. Justice Steinbrink had been named last September to fill out the term of the late Sigmund Livingston of Chicago.

Mr. Gutstadt has been national director of the organization since 1932. Benjamin R. Epstein, assistant national director, was named to serve as acting national director during his absence.

New members of the national commission of the League elected were William A. Gerber of Philadelphia; John J. Untermyer of Newark, N. J.; Joseph Cohen of Kansas City, Kansas; and Frank Goldman of Lowell, Mass., newly elected president of B'nai B'rith, who replaces the late Henry Monsky.



BENJAMIN R. EPSTEIN

## Fund for Radio Return Of Coughlin Started

NEW YORK—Reporting that a campaign to raise funds for Father Coughlin's return to the air is underway, the American Jewish Committee declared this week that on the basis of reliable reports it can be stated that Father Coughlin's superior, the Archbishop of Detroit, has again refused permission for the resumption of Father Coughlin's radio appearances.

Several recent reports have indicated that Father Coughlin was present at a party in Detroit in honor of the proprietor of a large radio station, at which many industrialists were present, and that a campaign of private financial solicitation is now under way to return Father Coughlin to the air-waves.

Brooklynite Sidney Schwartz won the Eastern Interscholastic singles tennis title for the third straight time by defeating Bill Long, Newton, L. I., 7-5, 6-1 and 6-4.

## Law Banning Bias Literature Passed

CHICAGO—The City Council passed an ordinance which would make it a misdemeanor to publish or distribute printed matter arousing racial or religious hatreds.

The ordinance provides fines of from \$25 to \$200 and jail sentences of from 10 days to 6 months.

Speeches opposing the ordinance argued that it abridged the rights of free press and free speech and was therefore unconstitutional.

The ordinance has yet to be signed by Mayor Kennelly.

## Rabbi Miller Heads Ministers Body

GREENWICH, Conn. — Rabbi Meyer Miller of the Greenwich Hebrew Institute was elected president of the Greenwich Fellowship of Ministers at its regular monthly meeting. The Fellowship of Ministers is made up of all the Protestant Clergymen of the community. Rabbi Miller has been a member of the Fellowship since his coming to Greenwich in 1936.

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Irwin Miller of the Miami Beach YMHA defeated last year's singles champion to the tune of 21-16, 21-7, 21-14 in the fourth annual Greater Miami table tennis tournament sponsored by the Y.



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# AMERICAN JEWRY DELUDING ITSELF, SAYS EDITOR ANALYZES VICIOUS CIRCLE OF READERS AND PAPERS

By GUSTAV SCHOCKEN  
Editor and Publisher  
Of Ha'Aretz, Tel-Aviv

Editor's Note: This article appeared in the issue of May 9 of Ha'Aretz and is published in an English translation made by M. Z. Frank exclusively for The Jewish Post. The views expressed by Mr. Schocken are typical of many, if not most, Palestinian Jews. To American Jews these views are, to say the least, interesting. It is an article which calls for thought and comment.

SEVERAL MONTHS ago, I. F. Stone, an American Jewish newspaperman, joined a group of visal immigrants to Palestine and accompanied them all the way from Poland through Germany to the sea, and thence to Haifa and to Cyprus. In a lengthy series of articles in the New York P.M. Mr. Stone told the story of the wanderings and the vicissitudes of these Jewish refugees. During the weeks that the series ran the circulation of the P.M. is reported to have risen by the thousands.

This is an example of a noteworthy but generally ignored by-product of the Jewish tragedy. Over two million Jews, nearly one third of the total population of this immense city, are concentrated in New York. These Jews look upon themselves as Americans in every sense of the word. They speak the English language; they read, for the most part, newspapers in English; they take an active part in the political, cultural and economic life of their country, America, in every way. In recent years these American Jews began to show much interest in the fate of the surviving European Jews.

The catastrophe which befell the Jews of Europe came as a hard blow to the Jews across the Atlantic, whose great majority come from Eastern Europe, and who had maintained, before the war, many sentimental and family ties with the countries of

their parents' origin. Now this concern for the surviving remnants assumed a Zionist character, since the Jews of America realized, as others had before them, that only Palestine offered to the Jews of Europe an opportunity to rebuild their shattered lives. The Jews of America also realize—more so than others do—that it is useless to hope for the opening of the doors by their great vast country to the refugees from the Nazi fury.

But with all their interest in the fate of their European brethren, the Jews of America do not cease to look upon themselves as Americans. It is as Americans that they seek to help the Jews of Europe, by utilizing every means of influence that is available to them as American citizens, and within the framework of the Constitution of the United States. Until now the Jews of America have not been able to influence directly the policy of Jewish immigration into Palestine. Palestine is under British rule, and the key to its legal entry is in Britain's hands.

## Why Newspapers Important

Because of this state of affairs the Jews of America had no other way but to try to influence the public opinion and the government of their country to demand of Britain a more friendly attitude towards Zionism. Within the limits of the activity carried on by American Jews in recent years in behalf of their brethren in Europe the press was of particular importance.

It may not be amiss to say a few words here about the press under present-day conditions. Two factors are likely to motivate the publication of newspapers: a) the desire to supply a public need for topical reading material and thereby establish a profitable business; b) the desire to influence the public politically or socially in a definite direction. In present day newspaper publication, especially in America, the two motives are usually intermingled. Most publishers are people of political convictions which they try to spread amongst their readers, yet with all that, they look upon their newspapers into which they have invested millions

of dollars as upon business enterprises which must pay their way to exist.

To make money and to influence the public politically, the newspapers need a large circulation. They are interested in circulation both in order to maintain the immense apparatus without which no modern newspaper can exist and in order to disseminate their views. To achieve this end, the newspaper must print not only material the editor wishes to circulate but also the kind that the public wants to read. Thus, the London Daily Herald devotes much space to racing, murder and divorce so that its editorials defending the policies of government should reach millions of readers. In other words, in order to influence public opinion in one field, the newspaper must adapt itself to public taste and public opinion in other fields. Here too the lines are not clearly drawn so that it is often difficult to tell whether a newspaper displays a certain matter out of a desire to please the public or in order to promote the editorial policy.

## Are N. Y. Papers Jewish?

The two million Jews in New York naturally form a large part of the reading public in this vast city. Some newspapers, such as the New York Post, the P.M. and perhaps the New York Times as well have most of their readers Jews. That does not mean that they are Jewish newspapers in the sense that they openly and specifically serve the communal interests of the Jewish population in New York. In some cases their owners are Jewish and many of their contributors are Jewish, but the newspapers as such appear as American newspapers by American newspapermen for the American people in New York. And it is conceivable that most of their Jewish readers would not read these papers were they to announce themselves as Jewish. The New York Jew sees himself as a full-fledged American and he wants to read a general American publication. Even when he shows an interest in the fate of European Jews, he does so as an American citizen, just as he is interested as an American in baseball or in Hollywood and just as any other American may be interested in what takes place within the Catholic Church.

Now we come to the real reasons why the P.M., the N.Y. Post and other newspapers in New York and in other large cities with a substantial Jewish population devote so much to the

problem of Palestine and of European Jewry, and to the understanding of the significance of this unusual publicity.

## The Answer—Material Interests

These New York papers are most definitely serving their own material interests by sending now special correspondents to Palestine who report sympathetically on Zionism and the Homeland, and by giving top news space and sometimes the whole first page to events in Palestine (at times to rather unimportant events which our Palestine Hebrew press dismisses with a few lines). They do so in response to the great interest for Palestine shown by the New York Jews on whom these newspapers depend. I don't mean that the newspapers are motivated solely by these selfish considerations. We cannot probe into the consciences of their editors, but we can well assume that there are among them some true friends of the Zionist endeavor. But for practical purposes this does not alter things greatly. In this case, too, the basic fact is there that these New York papers which hold themselves out to be general American newspapers are essentially Jewish in the sense of being dependent on their Jewish readers and that they could not exist without their support, which is assured—among other things—by a positive attitude towards Zionism.

This is not being said disparagingly. On the contrary, it is a good and natural thing for the Jewish masses in New York to have their case articulated for them in a bold and dignified manner by the metropolitan newspapers. The danger arises only when we in Palestine and still more the American Jews themselves, see in this phenomenon of the New York press advocating a Zionist policy, something that is not there. But in fact such is the case. As we have said above, the Jews of America look upon themselves as fully American who are interested in European Jewry and in Palestine as American citizens. They consider the newspapers they read and maintain as American newspapers in the general meaning. From the interest shown by these American newspapers in the Palestine question they deduce that the American public, the American people, agrees with them in its sympathy for Zionist aims.

## Danger of Situation Explained

But this is an erroneous deduction which is fraught with many dangers. The Jews of America, by coming to this conclusion, ignore the fact that their newspapers adopt a Zionist line because they themselves on whose goodwill the newspapers depend, wish it. In this they resemble a child at the mirror who enjoys the picture he sees without realizing it is his own reflection. They forget that in the leading newspapers outside of New York, in Chicago, in Washington, in San Francisco, and especially in the hundreds of newspapers in the smaller communities all over the United States the press devotes much less space to the events and the problems of Palestine and that those newspapers often take an unsympathetic attitude towards the Zionist demands.

The Jews of New York tend to see only the expression of their own Zionist sentiment in their newspapers and to accept it as proof that the whole American public is with them and that the American government will have to take the people's will into account and to insist on a favorable solution of the Palestine problem. This pleasant delusion is likely to lull the American Jews into a sense of false security and to make them dismiss the perils to which Zionism is exposed in Washington no less than in London.

The Washington politicians, especially the officials of the State Department, are well able to distinguish between the three or four newspapers which are beholden to Jewish readers and public opinion throughout the United States. They know that the Jews constitute from only 3 to 4% of the total population of the country and that the American people by and large, is quite indifferent about the Zionist sentiments of American Jewry. The officials of the State Department in Washington do not become excited over the New York "Zionist" press. For all we know, they may even welcome the fact that the Zionist sentiments of the New York Jews are satisfied by the intense propaganda in their newspapers and that this self-gratification weakens the determination of the Jews to turn their energies and their efforts to more effective channels, which, from the point of view of the officials of the State Department, are more dangerous. As Palestinian Jews, we cannot but deplore the fact that in the case of most American Jews the shrill newspaper propaganda of the New York press is a substitute for a more profound and serious interest in Zionism, and in Jewish culture and for a personal desire to settle in Palestine and help build the Homeland. Moreover, it is difficult to believe that Zionism which finds expression almost entirely in publicity and which is devoid of any spiritual content, could last very long after the temporary political agitation by it has subsided.

## Meetings, Publicity Meaningless

In the meantime the Zionist publicity in the press and at the mass meetings in New York forms a smoke screen behind which the State Department is more at liberty to pursue its policy which is not much different from the British, as we can now see from the meeting of the United Nations. President Roosevelt employed just such forms to reassure American Jews while he successfully used his pro-Zionist declarations as a mask to hide his negotiations with Ibn Saud's government for oil and all that goes with it.

This is the dangerous aspect of the Zionist publicity in the American press. The publicity helps the circulation of many newspapers, and brings in a nice profit, but it also helps to create a false picture in the minds of their Jewish readers on the real attitude of the American people towards our cause. This is but an additional example of the feeling of inferiority common to all Jews living in the Diaspora in all that concerns their position among the non-Jews. Even now that the Jews of America do wish to do something for their people, they do not render to themselves a full account of their position as Jews, which, in many decisive

(Continued on next page)

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## I Think As I Please

By CARL ALPERT

### J.W.B. On Its Threshold

ANYONE with the necessary patience and diligence may consult at the national office of the Jewish Welfare Board in New York, the original and full report of the JWB Survey Commission, consisting of some 135,000 words, and including 156 appendices and 240 tables. For those with neither the time nor patience, a 41-page abstract of Professor Oscar I. Janowsky's monumental report has been prepared, and it is on the basis of this abstract that I essay the following observations:

The report is remarkable in many respects. It is the result of several years of close work, and represents an exhaustive, yet excellently organized mass of material pertaining to the functions and potentialities not merely of the JWB, but of the local Jewish Community Center as well. Indeed, the searching analysis of Jewish life and interests on the community level make this report of interest and value to every agency and institution engaged in Jewish activity. There is every reason to believe that the findings and recommendations embodied herein will be cited for years to come.

In several respects this report stands out in sharp contrast from others of varied nature which have been made in recent years. We have had no shortage of surveys, and the number of "studies" made of the American Jewish scene has far exceeded even the total of commissions sent to investigate Palestine. Yet where other surveys halted with the gathering of information, statistics and general description of conditions, leaving the interpretation and necessary implementation in the hands of others, this body strikes out boldly and projects a program and a philosophy, broad in scope, which appear to be dictated by the needs of American Jewry.

WHEREAS MOST SURVEYS tend to confirm previously held beliefs, and serve to a large extent to enhance the prestige of the sponsoring unit, this report came to several conclusions rather far afield from prejudices commonly held in the field of Jewish Center work, and even had some fault to find with the Jewish Welfare Board. When the commission writes that "the functioning of the JWB during the 20's and particularly in the 30's was somewhat less lustrous (than in the World War)," it is stating euphemistically a commonly known truth which the publicity department of JWB never dared admit even in such measured words. The statement

that leadership was "conspicuously absent" and that control "narrowed down to a passive few", gives one confidence that the commission was interested in truth, and indifferent to private toes.

After a thorough analysis of the purposes of Jewish Centers, as seen through the eyes of key personnel in leading communities all over the country, highlighted by figures on such subjects as the place of Jewish education in the Center, the relative importance of "recreational facilities for Jews" and the "promotion of Jewish loyalties"—after a highly illuminating presentation of what Center people think on these subjects, the report suggests its own statement of purpose for these community institutions. The following words, quoted from the summary, are as significant an expression of Jewish program as any I have ever read:

"The Jewish purpose and the Jewish content of its program alone invest the Jewish Center with dignity and validity and justify its existence. Only when this primary purpose has been established, are neutral activities for the full development of individuality proper.

"There are some who favor Jewish emphasis or Jewish content, but would counsel moderation, lest it tend to transform the institution into a 'ghetto'.

"On the contrary, Jewish Center without Jewish content is a sectarian institution with a non-sectarian program. It is segregation for non-Jewish purposes and is nothing less than a 'ghetto'.

THERE IS MUCH MORE along the same line, but perhaps enough has already been given to indicate the direction of the report. The national leadership of the JWB, it is claimed, has for some time held similar views, but the leaders of individual institutions in the field have preferred the non-sectarian, or purely recreational approach, and have rejected the whole philosophy on which a program of Jewish content must rest. To these men Jewish Centers are but the location of swimming pools, gymnasiums and good-will meetings. I know of one Center which made a service charge of all Jewish groups which met there, but afforded the same facilities without charge to non-Jewish groups. They were filling their primary function as they saw it.

THE REPORT CAN NOT be digested at a single sitting, nor can the JWB implement it overnight. It represents a challenge to that body. If the challenge is

## AL SEGAL Speaks on THANKS, MISS RICHMAN!

I AM HAPPY to announce at the very start that this piece is nothing controversial in Israel. I'm awfully tired of the debate and it's pleasant to write of little girls glad on account of hair ribbons and of dolls that aren't pieces of rags put together; of little boys thankful for rubber balls to toss; of an outpouring of deeply felt generosity among the readers of this column all over the country.

Let all other Jewish columnists give out their punditry this week; let them pontificate.



This column is rejoicing because of the couple of kids that dropped in on Miss Gertrude Richman the other week.

"Yesterday," Miss Richman reports, "two little girls—4 years old—came into my office and said they wanted dolls; they had none of their own. It was the first time I was able to meet such a request with genuine dolls."

I got this in a letter Miss Richman has written from Germany to the readers of this column. She's the UNRRA woman about whom I wrote here awhile ago; she was having to do with displaced children in Germany. They were getting enough to eat, thank goodness, but food isn't everything a child needs. Little girls do like bright hair-ribbons and dolls; little boys are grateful for a rubber ball. And crayons keep kids pleasantly occupied, and curtains in the windows make a barracks look more like home.

Miss Richman had asked: Maybe Jews in the United States would care about a hair-ribbon for a displaced little girl; she couldn't feel so much displaced if somebody cared enough to help her look nice. Or a box of crayons or a rubber ball or a gay curtain to flutter in a window in the spring breeze. All that sort of thing. The stomach was being taken care of but these little things were precious to the spirit.

THIS IS Miss Richman's report and acknowledgment of thanks to everybody all around the country who helped... "I have estimated," she writes, "that we have received to date more than 100 packages." Yes, the kids are playing gratefully at the Rosenheim Children's Center. (That's what they call the UNRRA place for children in Germany.) It's all on account of these gifts.

"At our Purim celebration each child was given a gift—one of the articles contained in the many packages. When I presented the gifts the children were informed they were from friends in the U.S.A. The children asked that all these friends receive thanks and appreciation. Because of what we have received we now have sufficient pencils, paper, maps, crayons etc. for the school's daily needs. Toys are abundant for our kindergarten now, and the clothing has helped considerably.

"For the first time we have rubber hand balls for the children. Many practical items as

well as play material have come: Curtains for our playrooms and clubrooms; hair-ribbons for all; ties, pens, mirrors and so on."

The children are from Poland... "spent most of the war years in Russia, were repatriated to Poland and then sent on to Germany." It has been a dreadful Odyssey for them and now it's peace for them even in nothing more than a camp; peace and kindness and gentle hands like Miss Richman's serving them. It's living again, and a little thing like a hair ribbon to give pride to the head of a little girl, or a doll from the USA to tell a child that love and care haven't gone out of the world.

Miss Richman was grateful not only for the gifts but also for being privileged to have a part in this gentle doing. The packages were accompanied by letters... "These letters were morale builders for our staff, since the writers frequently stated they thought we were so fine to be here working with the kids. We enjoy our work; children are wonderful to do things for... The letters expressed the appreciation of the people in the USA for the opportunity to do something."

MISS RICHMAN reports that it's nothing just casual that's being done for these children. "We have a full program: from kindergarten through high school studies and vocational training in auto mechanics, locksmithing, carpentry, and tailoring for girls. There is a full sports program for boys and girls with a gym and outdoor field and playground. The Jewish week is observed, with Friday afternoon and Saturday being the week end rest from daily routine of schools. All the children wait to go to Palestine. Jewish children not wishing to go to Palestine are cared for in another center.

"We have plays (a theater), a choral group, sports days, visits to other centers for competitive activities. Now that spring is here we hope to resume trips to the mountains which can be seen from our camp. Still snow-capped, too. Educational and other movies once a week; sometimes puppet show or a clown. The children are grouped so that every ten children have an adult leader. Adult displaced persons fill positions in the center and work under the guidance of the UNRRA team."

The staff consists of seven persons: Four UNRRA workers from Belgium, Holland, England, and Miss Richman of the USA; a representative of the American Joint Distribution Committee, who is from South Africa; two representatives of the Jewish Agency for Palestine.

Well, that's Miss Richman's report to all the kind people. To her, thanks for the privilege of helping her. It's good for the recreation of tired Jewish life (its head has been heavy with cosmic problems) just to pin a bright hair ribbon on a little girl's head for the sake of pride, to put a bouncing ball in the hands of a boy, to cause some curtains to flutter in the window of a barracks of people whose tragedy we have learned to accept by use of the easy word "displaced."

### American Jewry

(Continued from preceding page) respects, sets them apart from non-Jewish American citizens, and they become prey to a delusion which stems from their very assimilationist approach to Zionism.

met honestly and squarely—as directly by the leadership as it was by the personnel of the study commission — then the Jewish Welfare Board bids fair to become the acknowledged major agency in the development of the American Jewish life of tomorrow—an area which the Zionist Organization of America, the American Jewish Congress, and the several religious organiza-

tions are abandoning by default. If the JWB has the necessary vision, I shall join with others who have been its severest critics to acclaim it and support it in the clear program here enunciated.




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# THE JUNIOR POST

RUTH PALLER,  
Editor

## Letter Box and Pen Pals

Myra Holzberg, 32 Kenwood, Hammond, Ind., age 9, is interested in tennis and baseball. She studies piano and dancing. She sent an interesting puzzle poem as her entry in the Go-as-you-please contest, which we are printing for you to figure out: O, M L E what X T C I always feel when U I C; I used to rave of L N's eyes 4 L C I gave countless sighs 4 K T, 2 and L N-or. I was a keen competitor, But each is A non-N I T 4 U X L them all U C.

Norman Schneidder, Houston 4, Texas, wrote this article on "Why Charity," for his Sunday school class at the Beth Jacob Congregation. We are reprinting it.

### Why Charity?

These two words "Why Charity?" mean so much to some, yet so little to others. There is no force whatsoever that compels anyone to give any certain amount, or, for that matter, anything.

There is only a voice that to some remains completely silent. Yet to others it whispers "Give" and still to others it screams with a mighty voice, "Give!"

The one to whom the voice remains silent thinks, why should I give? Is it my fault that others are poor while I am rich? Anyway, through certain influences the poor don't get all of it. So why should I give?

To the one to whom the voice whispers, he thinks well, I'll

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## THEY WORSHIP THEIR ANCESTORS

If you visit the old Chinese city of Kaifeng, your rickshaw puller can lead you to a street which is really just an alley, called "Lane of the Scripture Teaching Religion." He can show you an open space where a Hebrew Synagogue, the Temple of Purity and Truth, once stood.

Your guide might himself be Jewish, although you would never know it from looking at him. His hair is straight and black, and his face has the yellow tone of other Chinese. Like most of his neighbors, he lives in a poor shack near the Yellow river. With the coppers he earns for pulling your rickshaw, he will buy rice for his supper, and perhaps a few bean sprouts.

In his house are tablets bearing the names of his ancestors. Incense is burned before the tablets, for he worships his ancestors, as do all Chinese. But when he kneels before the tablets and the incense smoke fills the room, his thoughts go back to Abraham, Isaac and Moses, the Jewish patriarchs.

If you ask him, he can tell you that his ancestors, the I-shi-lo-eh, or Israelites, came to China

hundreds of years ago and settled on the banks of the Yellow river. They planted rice fields and built beautiful homes, and a grand synagogue which they called the Temple of Purity and Truth. Here they burned incense to the Jewish fathers. On the Sabbath, they put on silk robes and prayed to the God of Moses.

Then the Yellow river, which is called "China's Sorrow," overflowed its banks, destroying the synagogue, homes, and fields. Again and again, the river flooded Kaifeng, until the Jews finally gave up in despair and trudged to other parts of China. Only a few remained, and the flourishing Jewish community never rose again. Even the Temple fell to pieces.

The Chinese Jews remembered and told their children and their children's children. Your rickshaw driver remembers too, and as you both look at the empty space in the Lane of the Scripture Teaching Religion, his mind's eye sees the I-shi-lo-eh in their silk robes, swaying back and forth in the Temple and chanting "Shema Israel, Adoshem Elohenu Adoshem Echod."

give a little bit. Maybe the people need it. And if I give, people will admire me. And they will praise me. So why not give? Maybe, just maybe, some dying child like my very own could use a loaf of bread. So he gives a limited amount. Now, let us look at the one to whom the voice calls. He says to himself that it's his duty to give. As his forefathers gave, he, too, must give. He feels proud to give all that he can afford to give. Sometimes he himself isn't too rich, but he still takes time out to give.

Now decide which group you are in. Reach into your pocket. And listen carefully for the voice yelling at you while you give nothing. I leave the answer to you. Will you listen to a voice? Only you can answer this question.

Rosalie Meyerson, 2080 77th St., Brooklyn, N. Y., age 13½, is seeking pen pals. She likes knitting and sewing.

Coast Guardsman, William

Dickerman, 246-913 S I. C. RE and M. School, Class B, U.S.C.G., Training Station, Groton, Conn., would like pen pals from 16 to 18. He is going to radio school, and his hobbies are radio, swimming and dancing.

Phyllis Marks, 3736 Glynn Court, Detroit 6, Mich., is eager to have new pen pals, aged 15 or over.

Arnold Aarons, 220 Seven Sisters Road, Finsbury Park, London, N. 4., England, wants pen pals, aged 12 to 14.

### Fund For Raymonde

The sum of \$15 is still needed to complete the \$180 we agreed to send this year for the support of the French-Jewish war orphan. The Junior Post League adopted. We hope some organization or family will help by sending all or part of this balance, because we know that during the summer, children will be vacationing and will not be sending remittances. Can we complete the \$180 this week? Please send your contributions to Ruth Paller, Fund for Raymonde, 5610 Carrollton Avenue, Indianapolis, Ind.

### To Join The League

The Junior Post League is your (Continued on next page)

## Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency  
By LEON GUTTERMAN

When the fabulously successful playwright, Moss Hart, arrived in Hollywood recently following the smash hit opening of his new Broadway sensation "Christopher Blake" (Warner Bros. has paid him \$450,000 for screen rights), practically every topranking studio and producer came running to beg for his services. But Moss was tired. He wanted to rest, relax in the bright sunshine, and enjoy the bliss of newly married life. But Moss only laughed and replied that money meant very little to him at the moment. He had come to Hollywood to have fun.

It was about this time that Darryl F. Zanuck, executive producer at 20th Century Fox Studios and one of the brilliant leaders of the film industry, purchased the film rights to Laura Z. Hobson's runaway best-seller, "Gentleman's Agreement" (Simon Schuster.) Zanuck announced that it would be his only personally supervised production for 1947, and set the very talented Elia Kazan as director.

The brilliant producer then began to look about him for a presumably brilliant writer to adapt the book to the screen. He found the man he was searching for—in his very own home! For Moss Hart was his house guest at the time. Zanuck handed Moss a copy of the book to read. Moss read it. "Can you see it as a fine motion picture?" asked the producer. "I certainly can!" replied the dramatist. Said Zanuck "I'm looking for a great writer to translate the book into a motion picture—preferably a Jewish writer—and one who is familiar enough with the problem of anti-Semitism. I wonder whom I might get?" Replied Moss: "You're looking at him right now!"

Now that Moss Hart has finished writing the screenplay for the film which is bound to create a great deal of comment and criticism in this country because of its strong subject matter, he is very well satisfied with the results of his work. "What I've tried to do in the script," says Moss, "is reach people emotionally. I'm hitting at their hearts rather than their minds. There is no preaching, no propaganda in the film that will be recognized as such. It's strict entertainment—with a love story interwoven; but, on the other hand, its intellectual plot—strong adult drama that is deeply conscious of its problem—will, I hope, prove to be an incentive to action on the part of those who will come to see it.

"The film will show anti-Semitism at work in a clear light, and characters will say and do things that have never before been said and done on the screen. The story will move the audience in such a manner that men, women and children seeing it will instinctively react to it by identifying themselves with the characters. There will be quick and dynamic emotional applications of anti-Semitism to the audience, and for the first time people will feel themselves facing the problem—in dramatic form.

Anti-Semitism, believes the dramatist, is a completely Gentile problem. Therefore he could not make a noble film out of "Gentlemen's Agreement." In order for the picture to reach as many people everywhere as possible, he feels, it must be released strictly as a piece of entertainment, for if it is publicized and advertised as anything else, many of those who should see it are bound to stay away from it. And it is not being made as a documentary film because "that would mean certain death to the popularity of the picture. It is easier to present a subject to people when they can feel it rather than when they can only think of it mentally, not emotionally."

"We are going to show in the film that a new type of Jew has been born and bred in America—the modern Jew, and that is why it will not deal in any way with the old country type who wore a long beard, black frock, and skull cap. We will attempt to show how many fine Christians there are in America who are as strongly against anti-Semitism as they are against fascism and who are on the side of human fair play. We are not going to show the Jew alone, but the Christians who are battling this insidious disease; that anti-Semitism is a subversive force in America today, and that it hurts the Jewish people."

This is Hart's first stint in the film factories in twelve years—that is, with the exception of "Winged Victory," which he wrote several years ago, also for 20th Century Fox. Moss has been doing pretty well in his own province, the stage, in the years since he wrote "Once In A Lifetime." He is forty-one now, yet the list of plays he has written sound like a compendium of the big hits of the last decade. "The Man Who Came To Dinner," "You Can't Take It With You," "I'd Rather Be Right," "George Washington Slept Here," are some of the plays he has written with George S. Kaufman. He has also written "As Thousands Cheer" with Irving Berlin and "Jubilee" with Cole Porter. He wrote "Lady In The Dark" alone and followed it up with such other hits as "Winged Victory" and the now successful smash "Christopher Blake."

"Gentleman's Agreement" represents a sharp turning from the pattern of Moss Hart's work. Admittedly Moss has been one of our most brilliant dramatists, with a rapier-like wit, a sharp sense of satire and an acute ability to observe the foibles of contemporary life. "Gentleman's Agreement" is a departure from Hart's accepted style. It is simple, direct, unadorned. By a discriminating selection of salient detail, it mirrors the stern processes that turn people into anti-Semites. This change of writing pace must be a surprise to first night audiences. If they think they know their Moss Hart, "Gentleman's Agreement" serves notice on them that there is more to their man than they imagine.

Although the facts of Moss Hart's life have gone into a number of tomes, what few know is that following his first big hit with George Kaufman, Moss moved his family out of their shabby Brooklyn dwelling into a lavish apartment and began what he calls his "gold garter period." Money was pretty nice for a lad who'd always lacked it. His new bedroom had four sets of curtains—net, chiffon satin, and velvet. "I never had any curtains when I was poor, so I thought I'd like to have plenty," said Moss.

Hart became the haberdasher's delight. His good friend Edna Ferber recalls that after a Hart visit to Sulka's, the employees could

(Continued on next page)

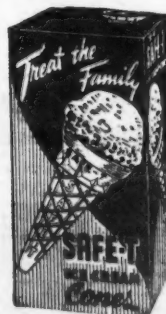
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# MRS. PALLER ON SEX EDUCATION; SHOWS WHY IT IS NECESSARY

By RUTH PALLER

NEWSWEEK Magazine devotes almost three pages of its May 19 issue to a report on the controversy over whether our schools should teach sex.

The Ladies Home Journal abandons its attitude that all is sweetness and light in the world, and prints letters from a mother to her college-aged daughter giving complete and honest answers to a girl's questions on petting, pre-marital experience, and birth control.

In the past decade and particularly since the end of the war, the need for sensible sex education for adolescents has been forcing itself into the public mind through the amazing rise in the illegitimate birth rate and sex crimes among teen-agers.

Harold Isaacs, in Newsweek, says: "Ah everybody knows, some kind of education of young people for adult sex life is going on all the time. The texts are too often the scribbles on the toilet walls. The laboratory is no less often the hayloft or the back seat of the family car. Sex becomes the big open secret about which everybody knows something but never enough. It can be described only in so-called 'dirty words' which everybody gets to know or in strange scientific terms which very few understand. The broad middle ground between the obscenities and the textbook jargon is the realm of the innuendo, the euphemism, the snicker, or the embarrassed silence. And this is the realm in which most people live."

MUCH OF THE OPPOSITION to teaching the subject in the public schools is based on the fact that many people are not clear on what is intended by the term "sex education," and are frightened by it. The object is not only to teach youngsters "the facts of life" in a natural, scientific manner, but to shape the attitudes, ideals, and sense of social responsibility. The stress is on the values of monogamous marriage, on ideas of ethical conduct between men and women, the problems of marriage, family relations, and human relations generally. Some cities even call their courses by names such as "Family Life Education," "Life Problems," and "Human Science."

While many oppose the program because of prudishness and the feeling that the subject is "not nice," organized parent groups show a strong desire to cooperate with principals and teachers more in planning any kind of intelligent school program on sex.

The strongest organized opposition comes from the Catholic Church representatives, who are not against sex education but feel it should be administered by parents and spiritual leaders and not by secular school authorities.

Where the subject is taught in public schools, the Newsweek survey shows that in about a third of the country's schools individual teachers have taken on the responsibility for offering personal guidance to individual students. In less than half of the schools, some special provision is made, usually in the form of a separately scheduled lecture or series of lectures by the school nurse or doctor or some outside expert.

IN LESS THAN FIVE PER CENT of the schools, a real effort is being made to integrate sex education into the complete educational pattern. Starting with the earliest grades and continuing through high school, sex matters are studied in their proper context in classes on hygiene, social sciences, biology, home economics, psychology, civics, and literature. In biology, the curriculum goes on from birds and bees to the human reproductive system. In the study of communicable diseases, venereal disorders are included. It is this integrated curriculum which now represents the most highly developed thinking on the subject of sex education.

"But progress is slow and achievement necessarily limited. What is involved is nothing less than an attempt to make the school the vehicle for changing some of the most deeply imbedded ideas and habits in our society," says Mr. Isaacs, "and this the school cannot easily do."

For those children who are in school now, much help must still come from parents, if they are to grow up with healthy attitudes. Next week, we'll bring up some of the things parents can do.

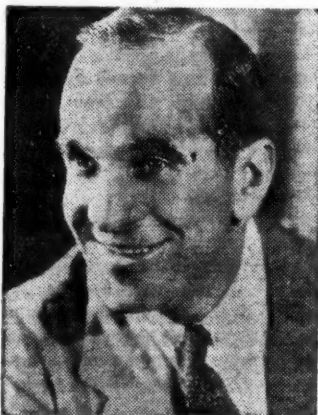
## OUR FILM FOLK

(Continued from preceding page)

draw the shades and call it a day. He carried monogrammed cigarette holders (gold), cigarette lighters (gold), cigarette cases (gold). His shirts and handkerchiefs were monogrammed—in fact, says Miss Ferber, "Moss Hart is monogrammed in the most improbable places."

Moss takes a straightforward pleasure in the diversions money can buy. He has a farm in Bucks County and has lately got rid of an expensive house in New York's East Side. The farm is Hart's real interest now. Friends report that he is constantly moving the landscape about, fetching a hill from that point to this, moving lakes to achieve a more desirable effect and changing the location of trees on his place. "It only goes to show," said one of Hart's witty friends, "what God could do if He had money."

Moss regards Zanuck's assignment to write the screenplay of "Gentleman's Agreement" as one of the most thrilling of his life. He has not had any time even to think of writing another play since he assumed his duties in connection with this film. But the privilege of writing it has more than compensated for the dent it might have made in his vacation plans in California. To have done a job that might help wipe out anti-Semitism in the United States, to have done it well and successfully—that is something to make any American proud. And something other Americans can be proud of, too.



## On Air For U. J. A.

Al Jolson, deserting his usual role as outstanding singer and comedian, will appear as dramatic narrator and star of a

documentary radio presentation, entitled "Operation Nightmare," over the CBS network on June 9, under the auspices of the United Jewish Appeal. The program which will enlist

the talents of Hollywood stars, will offer an unusual portrait of the present-day plight of large numbers of refugees overseas. It will be aired from 7:30 to 8 p.m. EDT.

## What Foods These Morsels Be

LEAH W. LEONARD

SPEAKING OF DESSERTS, Shtrudel is as Jewish as Pie is American. Now there are many variations of both. Sometimes the variation depends on locality—Shtrudel, characteristic of western European and Balkan countries, is made with a tissue-thin stretched dough. Shtrudel in eastern European countries is usually made of a rollode dough. The fillings of Shtrudel have a wider range, also depending on the prevailing custom of the particular locality. For instance, apple, cheese, rauhm (sour milk), and prune fillings are the favorites of Austrian and German cooks. Cabbage, chopped meat, kasha (buckwheat groats) are fillings that Russian and Polish cooks pride themselves on. These are all in addition to the nut and raisin variety that is "on tap" for Sabbaths and holidays wherever Jews are found. That is, wherever Shtrudel is still a favorite pastry. And what a toothsome morsel a well-made bit of shtrudel can be!

Here is a basic recipe for:

### Stretched Shtrudel Dough

- 2 cups flour
- 1 tblsp. salad oil or melted shortening
- 1 egg
- 1/2 cup lukewarm water (approximately)
- 1/2 tsp. salt

Sift flour into a deep bowl. Combine slightly beaten egg with oil, salt and water and stir into the center of flour, working it with a knife till it forms a ball of dough. Turn out on a lightly floured kneading board and knead till smooth and elastic. Wash the mixing bowl and turn it over to cover the mound of dough while you prepare the filling. Let stand at least 30 minutes before rolling out on a large, lightly floured cloth, rolling it as thin as possible. Brush the surface of the round of dough with melted shortening or oil, and begin the stretching process, placing the hands underneath, and working from the center toward the outer edges, all around the table, until the dough is stretched evenly and paper thin. This takes time and patience, but it is well worth the trouble. Before spreading the filling, cut away any thick edges that remain. Now it is ready for filling and rolling. Spread the filling in rows about 2 inches apart if made of apple, cheese, prune or other juicy ingredients. Sprinkle generously with sugar and spice, grated lemon or orange rind, finely rolled dry bread crumbs and a sprinkling of melted shortening or oil over all. By lifting the cloth at one end you can start the Shtrudel rolling up and over as each row of filling is reached. Trim off the ends and cut into lengths to fit the baking pan. Place the rolls on well greased cookie sheet, allowing plenty of space between each length. Bake at 375 degrees F for 40 to 45 minutes or till nicely browned and crisp. Brushing the top with melted shortening is most desirable, but not essential.

### Shtrudel Fillings

- Apple: 8 cups thinly sliced or shredded apple
- 1 cup finely cut seedless raisins or currants
- 1 cup sugar
- Cheese: 1 1/2 lbs. dry pot cheese (rubbed through sieve)
- 3 egg yolks
- 1/4 tsp. salt
- 1/2 cup sugar
- 1 tblsp. grated lemon rind
- chopped nuts, raisin, currants may be added.
- Nut & Raisin: 1 cup chopped nuts (English walnuts, Almonds, etc)
- 2 cups raisins (finely cut seedless or seeded)
- 1/4 cup sugar
- 1 tsp. cinnamon
- grated rind of 1 orange or lemon
- 1/2 cup shredded cocoanut (optional)

To reach Mrs. Leonard, please write to Harmon-on-Hudson, N. Y.

## REAL ECONOMY! The Junior Post

(Cont. from preceding page)



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club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Ave., Indianapolis 5, Ind. When we receive your application we will send you a handsome certificate enrolling you in the League. But don't wait for your certificate before entering the contest and writing for Pen Pals. As soon as you have mailed your application, you are entitled to take part in all League activities.

## Go As You Please Contest

This is a contest which everyone can enter, for you choose your own contribution. Send in a story, essay, poem, puzzle, drawing, toy, or piece of embroidery—anything you have done yourself. Prizes will be given ac-



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# The NATIONAL JEWISH POST



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## CALENDAR

Tisha B'Ab.....Sun., July 27  
Rosh Hashonah.....Mon., Sept. 14  
(All holidays begin on the preced-  
ing evening at sundown.)

Friday, May 30, 1947

## The Editor's Chair,

There is one story that The Post is not printing this year. I can't even tell you about it, and only mention it now so that later on I'll be able to say that The Post was not scooped. To print the story now would affect an enterprise in the U. S. Jewish community too important to harm perhaps by newspaper comment.

After I had written the editorial on this page about Harold Schocken's article, I went through Rabbi Charles Shulman's farewell address to his North Shore Congregation Israel in suburban Chicago. He reaches the same conclusion as my editorial, although he goes into the causes at length. Here is a part of his sermon:

It is in accordance with my belief the commonness of all Jewish people in ancestry and life and labor and destiny that I suggest to you tonight a cause of our present Jewish sickness and a possible cure for it. If the American Jewish community lacks unity, if it lacks dignity, if it lack self respect, it is because we have not yet taken the time to analyze its structure and its vast potential capacity to be a real blessing to world Jewry and world Christianity.

The American Jewish community started its existence not for itself but because of its concern about European Jewry and other Jewries of the world. When immigrants came here they thought of those left behind in the old country. When troubles fell upon their brothers elsewhere and the cries for help reached American Jews, they always responded. They were so busy thinking about Europe and Palestine and other lands where their brethren were hard pressed that they really never had time to take stock of themselves.

Not too long ago today that the American Jewish Conference called for the purpose of uniting American Jewry still does not dare to tackle the vexing problem of divisions in American Jewish life. It concentrates mostly on Jewish affairs outside America.

Notice that the American Jewish Committee perhaps the most American of all the Jewish groups so far as roots are concerned, started its life because of the Kishineff massacres.

Notice that the American Jewish Congress started its career because of interest in minority rights to Jews in Europe after world war No. 1.

Notice that B'nai Brith has problems and concerns that travel far beyond the local scene to reach every country where Jewish people live.

And we in this synagogue are so much concerned with Hadasah, Ort, Congress, B'nai Brith, Hias and other enterprises that our thoughts are constantly on Jews away from

America . . . and we never think of our own inner poverty.

We concentrate on:

a) raising money for relief of those in need of food and shelter;  
b) raising money for Palestine.

We are so busy with others that we never have time to care adequately for our own household.

Now what kind of Jews are money raising Jews? How much knowledge do they have? How much reverence? How much piety? How much joy in being Jewish?

Can you understand why it is so difficult to be a Rabbi in America when all American Jews think about is money for campaigns, money for buildings, money for charities, money for lodges, money for organizations?

How many Jews actually know what the money is being used for?

How many actually take the trouble to investigate?

How many put their heart into something as well as their purse?

It is time that we turn to the problem of building an American Jewish community that shall not only give money from its treasure for the relief and help of Jews not so fortunate, but shall also be an inspiration to Jewish people in other parts of the world and a source of admiration to Christians in America.

What are the requisites of such an American Jewish Community?

Jewish knowledge. The American Jewish people are ignorant. They would fare badly in any ordinary intelligence test on the simplest facts of Jewish history, Jewish philosophy, Jewish traditions. Why are they so ignorant? Is it because they cannot read? The books are available in the English language. Our P.T.A. Group in this Temple has been enthusiastic in pointing out to our community the inspiration now available in wonderful books. Is it because there is no instruction? The whole emphasis of my ministry in this congregation has been lead upon teaching.

Jewish dignity. If there is one need in Jewish life in America today and tomorrow it is dignity. One must be genuinely proud to be a Jew. Being so he will live in accordance with the best in Jewish tradition and not the worst. When I am told about Jewish people at the various resorts of the United States, when I am informed how they use their leisure . . . how devoid they are of charm and grace that comes from understanding of their heritage, I realize that Jewish people in America have yet to learn that what they are most respected for is not the kind of success that is so typically American . . . not their Supreme court justices nor their merchants, nor their professors, nor their scientists, nor their theatrical celebrities, nor their musical artists:

Christian friend: Why don't you Jewish people realize that Christians can duplicate every one of your contributions except one . . . The Jewish Religion . . . The Bible . . . The spiritual values that gave Jesus to Christianity? You Jews are great only when you are religious. It is then that we admire you and hold you high.

It is amazing how few great Jewish personalities like a Louis Marshall or a Jacob Schiff, a Felix Warburg or a Dr. Friedenwald rise on the American scene.

Why is this so? Because not enough of our successful Jewish men take the trouble to do their public work with the heart. They

(Continued on next page)

## Will The American Jewish Committee Make The Sacrifice?

THE POST has already pointed out the many weaknesses in the projected plan for The American Jewish Conference and does not hold with Rabbi Maurice Eisendrath that the conference will be able "to evolve gradually and normally into the kind of organization which even the most optimistic desire."

Yet The Post is not willing either to write off the conference as a loss, as most certainly it cannot help but being.

Rabbi Eisendrath and his committee looked through rose-colored glasses at our national Jewish organizations and their strangle-hold on the U.S. Jewish Community if they believed that these groups could ever be "persuaded" to give up their vested interests.

The Post sees one lone hope however. The

principal hope is in a real sacrifice by the American Jewish Committee. If the Committee were to join the new conference—and Judge Proskauer is just big enough to urge such a sacrifice—there would be a chance for the Conference to eventually assume enough power to become the real instrument the U.S. Jewish community needs.

As The Post sees it, the A. J. Committee has little to gain as an organization by joining the conference, and even has much to lose. But the gain for the Jewish Community would be tremendous. Not only would there be unity in overseas action, but the chances of unified action on the domestic scene would be greatly enhanced.

## Need For Overall Philosophy Of Jewish Group

THE space devoted in this issue to the long article by Herman Schocken, editor of Palestine's leading newspaper, is a valuable contribution to current thinking on the situation and problem of the Jews. Whether his analysis is entirely accurate and his deductions entirely warranted is another thing, but the article is reminiscent of one, written several years ago by Marvin Lowenthal, which had its effect also on determination of the policy followed by U.S. Jewry at that time.

What is needed in the American Jewish community more than anything else is the formulation by those able to do so of a philosophy of the Jewish group in the United States, and

a general recognition of its validity. Without this basic philosophy, it will be impossible to chart a specific course for the now evolving American Jewish community of the future.

From this standpoint Mr. Schocken's interpretation is a valuable contribution. There seem to be many who can point out errors here and there, others who show desiderata here and there, and still more who call for improvements here and there, but the formulation and acceptance of an overall philosophy is still lacking, and without that our progress in the direction of a mature U.S. Jewish community is bound to be slow.

## Jews In College

THE traditional Jewish concern for education of the youth is verified by the census made by the B'nai B'rith showing that Jews go to college in twice the numbers their percentage of the population warrants.

Jews are under four per cent of the population of the United States and Canada, yet 8.2 per cent of the total college enrollment is Jewish.

This is obviously a record to be proud about. This is a record the general community should applaud. But The Post suspects that the general community wouldn't like the figures, and

if the truth were known too many Jews would find reason to be afraid about them too.

Just one more observation. The Jewish interest in education, up until the past century, has always been in education as such, not as a means towards a greater economic income, or for the many other reasons obtaining today. The Post suspects, and not without foundation, that the traditional Jewish value of education for education's sake is among the minor factors responsible for the heavy Jewish college enrollment.

## A Deduction On The United Jewish Appeal Drives

THIS is no remarkable discovery, but when the 1947 United Jewish Appeal drive is over, and an analysis of the giving is made, it will be found, as it has always been found, but not often enough articulated, that those directly participating in Jewish activities give properly, but those who have held themselves apart from Jewish activity can be found in the group who refuse to assume their share of the responsibility.

Any local drive can prove the truth of this statement.

The drive leaders, those who have throughout the year been on committees or active

members of leading organizations, will meet the emergency and when increases are needed will dig down and do their share.

But others, who have not participated, find it too easy to shrug off the appeals.

The suspicion is inescapable that these people deliberately refrain from active participation, knowing that this activity will warm their hearts and cause them in a moment of weakness to make an adequate contribution.

It's human nature and it's ugly.

The solution is, and all our organizations have been trying to follow it, to attract as many as possible into Jewish activity.

## Current Comment

**Proskauer's Stand On Zionism Praised By** Arnold Ginsburg In The Jewish Times, Philadelphia.—Judge Joseph M. Proskauer, President of the American Jewish Committee, came to Philadelphia two weeks ago, on May 1, 1947, to speak under the auspices of the Allied Jewish Appeal. The address he delivered that evening was no less than a masterpiece of Jewish statesmanship. A major portion of it was reprinted in the last issue of the Jewish Exponent. I urge all members of the Community, particularly those who are affiliated with the American Council for Judaism or the American League for a Free Palestine, to read what Judge Proskauer had to say.

When, in the autumn of 1943, Judge Proskauer led his American Jewish Committee out of the American Jewish Conference because of a disagreement on the Palestine issue, I was bitter, as were most other American Jews, over this breach of Jewish discipline and unity in a great crisis. Recently, however, the American Jewish Committee has shown a change of heart on the Palestine question and it has exercised real constructive leadership in seeking a fair solution to the problems besetting the Jews of Europe and Palestine. I now take my hat off to the Committee and to Judge Proskauer for

their current efforts in this direction.

In his recent address Judge Proskauer summarized his views on Palestine, and presumably the views of the American Jewish Committee, in these words: "Time has brought us all to see that the common objective we can all have for Palestine is to infiltrate into Palestine hundreds of thousands of Jews who have a right to go there under the terms of the Mandate of the League of Nations and the Balfour Declaration. . . . If I can get them there without a state, I will get them there without a state. If I can get them there with a state of a certain kind, a state with a majority of Jews that guarantees equality to every citizen, (and I am now quoting what Dr. Weizmann said he wanted) . . . I will get them there with that kind of state."

The most significant part of Judge Proskauer's address was that in which he strongly criticized the American Council for Judaism, without mentioning it by name, for its very hurtful anti-Zionist attitude and activities. As a non-Zionist speaking to his anti-Zionist friends, Judge Proskauer pointed out the "grievous error" of their contention that, if we recognize the homelessness of the Jewish victims of Nazism, we impugn our own Americanism.



Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

### A.J. CONGRESS EFFORTS NOT DEFEATED; CASES CITED OF RESULTS OBTAINED

Editor, National Jewish Post,

I must confess that I find myself pleased at being able to write you in reply to a letter criticising the program of the American Jewish Congress rather than, as I have frequently been tempted, in reply to defamatory and libellous attacks on the personell of the AJ Congress by some of your columnists and correspondents. The latter have so clearly been a tissue of lies and falsehoods—as those who wrote them well know—that I have not felt any reply necessary. . . .

Miss Geller's letter is in a different category because she questions our program—except for one sentence. . . . She cites four examples of so-called failures: the AJ Congress fight to deny the Daily News an FM license; the Austin-Mahoney campaign; the suit against Columbia University and the investigation of the Romance Language Department at City College. Miss Geller's remarks simply reveal her ignorance of what has happened in each of these cases as well as a complete ignorance of the democratic process.

Each of these issues, with the exception of the City College case, involved as fundamental a social issue as has ever come before the courts, administrative agencies or legislatures of the nation. The Daily News case sought to chart wholly new roads on the problem of free speech and the responsibility of media of communication. The Austin-Mahoney bill and the suit against Columbia University introduced revolutionary concepts in the struggle to end discrimination in institutions of learning. The history of the struggle for democracy in every land reveals that such concepts are established only after years and years of struggle. It took decades, for example, to place on our statute books or to establish in judicial precedent social concepts and practices which today we take for granted. If, indeed, on such major issues we were unable to report an iota of progress for a dozen years, we would be neither disheartened nor surprised. We are therefore enormously gratified—and I must confess, greatly surprised—that we are able to report within the period of one year such major progress in each of these areas. . . . Miss Geller should also know that despite the fact that this was the first, rather than the tenth time the issue was raised, the Federal Communications Commission has tentatively proposed to grant the Daily News its license by the narrow vote of 3-2. We are filing exceptions to the proposed findings. Even with regard to the Daily News itself, and wholly without reference to the basic issues involved in the case, the FCC in announcing its proposed award made it clear that the Daily News would be expected to maintain on the air standards different than those it followed in its newspaper.

As for the Columbia University case . . . it so happens that the suit against Columbia University focused nation-wide attention on the problem of discrimination in schools of learning and made people aware of the fact that there were methods other than those of pleading for tolerance by which justice could be won. The Columbia suit led directly to an official investigation by the City Council of New York into discrimination

by New York universities, the first time such an investigation had ever been conducted in the United States. The official report adopted unanimously by the City Council specifically acknowledged the vital contribution made by the AJ Congress and fully corroborated every one of the Congress' charges. A series of recommendations were included, all of which we hope will soon be implemented in practice. To term such an action a "defeat" is to betray an amusing naivete. Incidentally, I might add that it may be pure coincidence that since the suit was launched there has been a considerable rise in the number of Jewish students admitted to the Columbia University medical school.

As to the Austin-Mahoney bill . . . comparable laws have always taken years of effort to enact. For example, think of the Federal FEPC and anti-poll tax or anti-lynching legislation. But if so happens that the Austin-Mahoney bill was the first comprehensive attempt to deal with discrimination in education legislatively. One short year after it was first drafted, it has won the support of hundreds of state-wide organizations and civic groups of all kinds. It has formed the model for similar legislation introduced into the legislatures of several states. It has been formally endorsed by the City Council of the country's largest city. The fear of its passage has already induced many university administrators to give serious thought to a revision of their admissions practices. . . .

The City College case, to which Miss Geller refers is a relatively minor incident. The AJ Congress spent months examining the records and succeeded in having the Board of Higher Education review the case. The Committee whitewashed the department; we immediately publicly protested its decision in a letter to the Board and, as an item on Page 7 of the same issue of the Post which carried Miss Geller's letter will reveal, we are still fighting the case. Here, I am afraid, some other "well-financed publicity office" has been responsible for a misconception.

Rather than regarding the incidents Miss Geller cites as "defeats," we of the American Jewish Congress are tremendously gratified by the progress that has been made . . . we had never expected to make such significant progress in so short a time. Probably our greatest gratification is the manner in which other national Jewish agencies are now embodying our approach so fully in their own programs. . . . It is most heartening to us—and a credit to these agencies—that they now wholeheartedly, verbally at any rate, subscribe to the kinds of policies and programs on which they so vigorously opposed us and for which we were so bitterly condemned a year ago.

May I make one final comment? A quotation by Mr. Shad Polier is taken completely out of context to indicate that the AJ Congress is no longer interested in fighting anti-Semitism. What Mr. Polier attempted to convey, and Miss Geller was not among those present, was that Congress does not consider that the problem of combating anti-Semitism is one of dealing with single incidents but rather that of fighting on basic and funda-

### Plug of the Week

Rabbi Elihu Schagrin  
Coatesville, Pa.

Are you interested in what is happening in the Jewish world? Haven't you often wondered what is the story behind the story? Satisfy your curiosity—be informed of what is happening in the Jewish world. How?? Read the National Jewish Post, the Anglo-Jewish weekly that believes in publishing news, not advertisements. Keep posted. Read the National Jewish Post. Subscription—\$4 per year. Indianapolis, Ind. Write today.

### Accuses Aufbau Of Pro-German Bias

Editor, National Jewish Post:

Heil Aufbau!  
They have done it again. Following a year's propaganda for German-Austrian culture, trade, and relief, the May 23rd issue of the Aufbau, German-Jewish weekly published by the New World Club, is the climax. Come on, Jewish suckers, visit the Salzburg festivals and the resort of Bad Gastein, and help your German and Austrian "friends" to finance the next pogrom.

The time has come for straight speaking and acting. The Aufbau, by accepting these ads, has placed business above humanity. The Jewish community can only feel outrage for these continuous attempts to defend and aid the foul and wanton murderers of our people.

Where are the Jewish organizations, the defenders of Jewish dignity, in this case? Those of us who want no repetition of the European tragedy at any cost seem to be powerless to influence these organizations toward some realization of the predicament into which the Aufbau has got American Jewry. It has become a necessity to disabuse the public of the idea that we care only for dollars and that the peace with Germany and Austria interests us mainly as an opportunity to do business and make money.

The Jewish community of America must act now against the Aufbau and all those who deal socially, culturally and economically with Germany and Austria. Silence is criminal. This is not revenge, not punishment, not even retribution. It is simple justice and self-defense.

K. D. SHAMBERG

President,  
Jewish Action Committee  
315 W. 94th St.  
New York 25, N. Y.

mental issues; and that such a fight, as often as not, involves common struggle with other groups on problems which transcend even the Jewish community. If I may put it in my own language, Congress is concerned not with swatting mosquitos but with draining swamps. In the business of swatting mosquitos, one can report dozens of victories; but the swamps and mosquitos remain. Draining swamps is a somewhat more difficult and lengthy process, but it achieves the desired result.

Sincerely yours,

L. ROY BLUMENTHAL

Public Relations Director  
American Jewish Congress  
New York City

Reuben Caplan and Harry S. Kruger, Baltimore attorneys, were appointed police magistrates for Baltimore City by Gov. William Preston Lane, Jr.

### CALLS IT "ZIONIST POLITICAL INSANITY," "BLOODY BARBED WIRE REAL ESTATE"

Editor, National Jewish Post,

Well might ex Chaplain Rabbi Norman M. Goldberg of Brockton, Mass., state in the National Jewish Post of May 16 that "Extreme elements among the nationalists have brought us to an impasse." Next to the Hitlerian holocaust the spectacle of a Zionist-sponsored mad hysterical rush to the concentration camps of Cyprus is compounding tragedy upon tragedy, wherein the victims are sacrificed upon the altar of nationalism when they might be today finding honorable welcome among all the Judaic-Christian nations of the world. Having "sold" 95 per cent of Hitler's victims (Jewish) on the Utopian paradise of Palestine, the Zionists, in turn, compound the evil by insisting that these refugees will accept no other solution than the tiny womb of three great religions, the Holy Land, focal point of strife since time immemorial. . . .

Normal persons of Jewish faith soberly integrated as citizens of their respective nationalities all over the world, have, for the most part, remained silent and passive in the face of the most violent and passionate reactionary Jewish fascism of modern times which takes its inspiration from the strait-jackets of European ghettoism, direct from the despair of perpetually non-integrated Orthodox Judaism. . . .

The time for Jewish "normalcy" will not come from the establishment of a Zionist state but from a gradual realization that the Jewish survivors of the middle European chaos must find new lives and new hopes in all countries and all climes wherein the UJA and the JDC can foster immigration for these shattered remnants of Israel, totally divorced from all pseudo-nationalistic and pseudo-racialistic pervasions of the spiritual heritage from the people of the Book, the Torah which has no place for the madness which has gripped the irreligious Jews of today.

This solution must not be delayed by political maneuvers of Zionist fanatics who are willing to sacrifice the possible in order to obtain the impossible, who in-

sist (contrary to the demonstrable facts) that Palestine, and only Palestine, is the one and only haven for oppressed Jews . . . This barrier of Jewish nationalism is a direct assault upon reason, the more outrageous because it feeds upon the bodies and souls of the very victims for whose salvation it advertises its sovereignty to speak for all Jews everywhere, selling the Jewish spiritual heritage for a mess of pottage, the bloody barbed wire real estate known as Palestine, with its new Jewish rulers of the underground, the Irgun Zvai Leumi and the Stern gangsters. . . .

Battling the British, arousing the mass violence of the Mediterranean Arabs, faced by the imponderable cold-blooded cynicism of the Soviet police states, Zionist political ambitions will be smashed in the dust of the "oil-soaked power arena" of the Middle East, leaving another horror cycle of Jewish persecution in its wake. Playing politics with the lives of Jewish inmates of concentration camps is a monstrous crime which no future Jewish historian can overlook when the passions of the current hysteria of Zionist infection dies with the natural death of exhaustion. . . .

No, the Orthodox-oriented Judaism that attempts to flee from the world, to turn back the clock of history twenty centuries, never learns. In time the Zionist indoctrination of the European concentration camps may lie exposed to the light of day. Zionism will then be convicted before the bar of informed public opinion as a political movement which sought to employ the bodies of Jewish survivors of Hitler's Europe as the bricks of a Zionist state cleverly built upon the insane delusion that a preponderant resident majority could be anesthetized while an immigrant majority could be rapidly mustered to obtain political domination by conquest of numbers. And so another Jewish tragedy unfolds.

MAURY M. TRAVIS

711 Main St.,  
Houston, Tex.

### The Editor's Chair.

(Continued from preceding page)

do it only with their pocketbook. With all due respect to the Board of Jewish Charities of Chicago they would not do well on an examination requiring knowledge of what the Jewish life and Jewish needs actually are.

A great Jewish leader is beloved by all Jewish people. He is not merely a dispenser of funds . . . he is a dispenser of life.

An American Jew cannot be limited to a Reform Synagogue alone . . . or orthodox . . . or conservative. He cannot be exclusively Zionist or Anti-Zionist. He must have wide and lively sympathy for all points of view.

He has right to worship as Reform Jew if he pleases. But he cannot divorce himself from the congregation of Israel. Al Tifrosh Min Hazibur . . . said Hillel.

He cannot divorce himself from any constructive Jewish

movement in Israel. Whatever it is, must enlist his interest, not necessarily his active support. But he cannot, dare not, be an enemy of anything within the household of Israel. If he disagrees with any movement he can make his disagreement known . . . but not to the Gentile community. His judges should be the household of Israel. His linen should not be washed in public.

Knowledge . . . Dignity . . . Social Responsibility . . . Wide Sympathy for everything Jewish. This is the program I had when I came to you 16 years ago. It is still my program today for New York.

Theodore Sherbow, 23-year-old son of Judge Joseph Sherbow, of the Supreme Bench of Baltimore, received the highest grade of the 43 applicants who passed the Maryland State bar examinations.

## + CLASSIFIED +

Advertisements in this section are a minimum of \$2.00 for four lines of space (size used here) type and 25 cents for each extra line.

### POSITIONS

OHEV SHOLOM Synagogue, Chester, Pa. (near Philadelphia), wishes to engage Cantor-Teacher, who is capable of reading the Torah. Salary \$4500.00. State experience.



# NEW YORK

By M. Z. FRANK

A PHILADELPHIA judge and a Brockton rabbi, in recent letters to the Post, stated the obvious truth—the judge quoting Hebrew and the rabbi quoting English—that a man in public life ought to know how to take it. Both the judge and the rabbi however, in their letters, demonstrated that to take it is just what they don't know how.

"The man who takes a stand on a controversial matter," says the rabbi in Israel, "runs the risk of incurring the displeasure and disapprobation of the 'opposition.' This is to be expected."

Fine. Nu? And the preacher proceeds to use such words about his opponents, among whom are included this writer and several letter-writers, as "mud-slingers," and "streicher."

What happened?

The rabbi of Brockton read Crossman's book on Palestine. So did I. So did a few other people. It is a book by a brilliant and honest thinker but not by a warm-hearted man. Crossman tells us openly that he has strong anti-Semitic tendencies. He tells us openly that he knew nothing of Zionism before he was appointed to the Anglo-American Inquiry Committee and that he had been strongly prejudiced against it. In his book, he traces the mental process by which he was gradually converted to a pro-Zionist stand. It is a cold realization of the inevitability of Zionism rather than a sympathy for its deep spiritual values and for the suffering people who seek consolation in Zionism for centuries of suffering.

WHEN I READ Crossman's book and recalled his behavior at the hearings in Washington, I remarked: "This is a Manningham-Buller with an intellect." Manningham-Buller, also a member of the Anglo-American Commission, is a polite and stupid Tory who turned to Bartley Crum in London after the local anti-Zionist Jew testified and remarked: "Rather a decent chap for a Jew, isn't he?"

In Crum's book, Manningham-Buller is pictured as angry with Crossman, a good scion of a good Tory family, joining the Labor Party. The fact is that emotionally, Crossman does not belong where he is.

There are a few things Crossman had not learned yet. He had not learned what went on in the minds and hearts of American Jews (not the Brockton rabbi) as a result of the catastrophe in Europe. He failed to appreciate their anger, their desire to see some justice done to their remaining brethren in Europe, without stopping to ask whether Mr. Jones or Mr. Smith would approve. He failed to appreciate the human dignity of their attitude. Like men and women reared in the healthy American tradition, they felt that they had a right to proclaim what they felt was just and then try to convince their non-Jewish fellow-citizens of their justice. It would not occur to them that they must first get the approval of their non-Jewish fellow-Americans before they said what they thought.

Crossman admired their courage, in a way, but could not quite make out why they should stick out their necks. Another Britisher, the late Joshua Wedgwood, would not have felt that way. He was himself a champion of the most unpopular causes he thought just, including Zionism. Wedgwood would have been elated at the spectacle of angry Jews. But another thought that came to my mind on reading Crossman's book was that the age of Wedgwood was dead in England. It is not dead in this country—as is evidenced by Bartley Crum's book. The latter is not a cold calculating book; it is a cry for justice.

BUT WHAT DOES the Brockton rabbi get out of this book by Crossman? The defense of Zionism? The plan for a Jewish state? The condemnation of British policy?

No. Only one thing worries him, so that he could not sleep nights—Crossman, while in America (and before he became converted to Zionism) did not like the Zionism of American Jews and thought they were jeopardizing their own position.

But the Brockton rabbi also read something else. He read a pro-Arab and an Arab writer explain that the Balfour Declaration did not mean what it was supposed to mean. And he proceeded to "re-interpret the Balfour Declaration to the Zionists" as the editor aptly put it. (managing editor—Ed.)

The letter by Rabbi Norman Goldberg of Brockton, Mass., appeared in The Jewish Post of April 25. On May 2, I wrote that "I find it interesting to see a rabbi in Israel worry so much about what Americans think of the Jews, and what the British think of the Jews and what the Arabs think of the Jews and what Crossman thinks of American Jews, and worry so little about the fate of the DP's etc. . . ." I added that "There are other matters. But I am sure other commentators will also think of them. For me the first is plenty."

Sure enough, the following week there were letters pointing out the fallacious reasoning and the faulty knowledge of the Brockton rabbi. Despite the rabbi's complaint in his letter on May 16 that "no attempt has been made to answer his thesis," those letters did cover the points pretty well.

BUT I WAS NOT concerned with faulty knowledge or fallacious reasoning. I was concerned with something deeper than that—that servile concern with non-Jewish opinion. Fortunately, such an attitude is not the rule in American Jewry today.

I don't consider a bi-nationalist to be a poor Zionist. I don't consider Magnes to be a poor Zionist. I am ready to listen to honest criticism of the Zionist's policy towards the Arabs. What I object to is the approach of a man like Rabbi Goldberg, the emotional tone—the tone of a slave. This is what Achad Haam termed "Slavery in Freedom." I would recommend to Rabbi Goldberg, since he does seem to be reading, to study Achad Haam's essay on "Slavery in Freedom." It may be found in a good English translation, by Sir Leon Simon.

I said in my original comment on Rabbi Goldberg's letter that I am grateful to him for several things. One of them—pardon my weakness for epigrams, Mr. Editor—is that Norman Goldberg seems to me an Elmer Berger with more intellect. But, I am afraid, not with any sounder human and Jewish instincts. And they are important, too.

I am ready to subscribe to the view of Carl Alpert in the Universal Jewish Encyclopedia as quoted by Judge Levinthal in his letters to the Post on May 9, that the Judge was a good President of the Z.O.A. I am also ready to subscribe to the thesis advanced by Jacob Snyder in his short declaration in the issue of May 16, that

"Mr. Frank . . . presents an example of irresponsible journalism." But I draw the line when Snyder insists that Judge Levinthal "is a true friend of all chaltzim."

To the best of my knowledge, no President of the Z.O.A. has bothered much about halutzim or halutzit in America. No President, past present or future. Some have done nothing, others have tried to do a little—recently. Nobody has done much. Some used to be mildly opposed, others used to be indifferent. Nobody was particularly for it.

A small beginning was made, when Weizmann sent his famous cable to the Z.O.A. Convention in Atlantic City, by Dr. Goldstein. Lately Dr. Silver made another attempt. It looks better—but that is mainly because there are more Z.O.A. halutzim now. It is the boys and girls who did it.

I SEE THAT I am getting into a mood for compliments. I'll keep it up for just enough to fill the page.

Yehudith Simchonit left Russia for Palestine in 1925 as a halutza. She helped to build two important settlements and she raised a family. She rose in the ranks of the Labor Party, in the Women's Council, and is now visiting America as an emissary for the third time. She has a great deal of personal charm and of intellectual power. She is an independent thinker. She thinks clearly and thoroughly, is a keen observer and is seldom influenced by clichés and slogans. She came here on a mission to the pioneer Women's Organization which is affiliated with the women's Council of the Labor Party in Palestine. When I get around to interviewing her on the situation in Palestine I am sure I shall learn a great deal. And so will you.

## EDITORIAL ON AGRICULTURAL REPORT IN POOR GRACE, SAYS SOCIETY'S HEAD

Editor, National Jewish Post,

The item in your issue of May 2, 1947, captioned "The Jewish Agricultural Society and Farming" is misleading in its impli-

cation. Read through the annual reports of the Society—and there have been forty-seven — and through the many writings pub-

lished by it, and point, if you can, to any statement claiming that there has been, or is likely to be, a mass movement of Jews to farms in the United States. On the contrary, these reports and these writings have consistently stressed the fact that Jews cannot be expected to return en masse to the soil.

You seem, however, to have lost entirely the import of a Jewish farm movement, regardless of size. You evidently do not know that even the "infinitesimal move" has taken place at the very period in American history when the general trend was from farm to city; that, therefore, a movement farmward, even though slight, is of distinct significance.

It seems to me that it comes with poor grace for a Jewish publication to belittle a movement, which is generally acclaimed, at a time when it behooves Jewish leaders to bring into relief those factors which tend, even modestly, to strengthen the fabric of Jewish life, to bring about better understanding between Christian and Jew.

GABRIEL DAVIDSON

Managing Director  
Jewish Agricultural Society  
New York, N. Y.

## BEWAILS USE OF CHURCH FOR SERVICES ON HIGH HOLIDAYS; WANTS IT CANCELLED

Editor, National Jewish Post,

In this morning's mail I received a Bulletin from the Temple in . . . When I turned to page 3 of this publication, I had to rub my eyes for I could hardly believe what I read. Mr. . . . president of that worthy organization, proclaims a bit of GOOD NEWS to the members of his Temple. No longer will they have to fear the lack of adequate seating accommodations during the services on Rosh Hashonah and Yom Kippur, because—so help me, this is what it said—arrangement have been made to hold additional services on these holy days in the nearby . . . PRESBYTERIAN CHURCH.

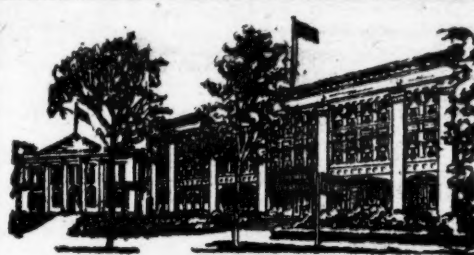
comply their purpose.

CHARLES J. SHOULSON

Rabbi  
Congregation Shomray Hadath  
Elmira, N. Y.

The Chelsea YMHA defeated the Bridgeport Jewish Community Center to win the New England Jewish Center Basketball Championship, earning the Col. A. H. Klubock Trophy, awarded annually to the leading center by the New England Section JWB, sponsors of the league.

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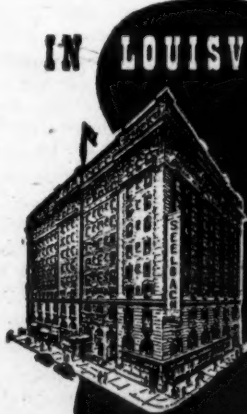
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EPPLEY HOTEL

Though this is a Reform Temple, I should think that even they would shrink from such a Cillul Hashem. I should think that the national governing body of the reform temples would point out the folly of such a venture. It is still not too late.

Obviously, the perpetrators of this shameful crime against the memory of our martyrs and the dignity of our people consider this to be a magnificent act of inter-faith relations, since Mr. . . . concludes his notice by stating, "We owe a great debt of appreciation to the . . . Presbyterian Church for their courtesy and fine spirit of brotherhood in extending these facilities to us." So this is what our mad quest for "good-will and brotherhood" has led to. How right were those who warned us against the emptiness and, yes, the danger of "inter-faith." Well may the Christians rejoice. We have many Jews who would help them ac-